

THE
BEGINNING
OF THE DOCTRINE
OF CHRIST.

OR,

A Catalogue of finnes : Shewing
how a Christian may finde out the
euils he must take notice of
in his Repentance.

With Rules, that shew a course, how
any Christian may be deliuered from
the guilt and power of all
his finnes..

By N. B I F I E L D, late Preacher of
Gods Word at Isleworth in
MIDDLESEX.

Lament. 3. 40.

Let vs search and try our wayes, and turne ag^{ain}
unto the Lord.

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Pauls Church yard.

1 6 3 0.



THe Contents of
all the fixe Trea-
tises, thou shalt finde
in the first Chapter
of the first Booke.





TO THE
RIGHT HO-
NOVRABLE AND
most Noble Ladie,
the Ladie *Lucie* ,
Countesse of
Bedford.

MADAM,



THESE ensu-
ing Treatises,
receiving their birth
seuerall times
(being but little Ones) from
their seuerall Guardians
protect them: being now all
ioyntly to goe into the world

The Epistle

together to seeke entertaine-
ment, they humbly present
themselves unto your Honour;
beseeching your generall pro-
tection, and your noble admis-
sion, to doe you and your Noble
Family their first ioynt-ser-
uice, and from thence they are
consented to beare their ad-
uventure for their entertaine-
ment abroad in the world.
And the rather am I embold-
ned thus to send them, with
this Petition to your Honour,
because in the first conception
of them in the publike Do-
ctrine, you were pleased to
conceiue so good hope of them,
as to desire the profit of their
seruice, as they should bee fashi-
on'd and fitted thereunto. As
they are mine, they are worthy
of little respect; but as they
have receiued spirit and life
from

Dedicatorie.

from the heavenly Word, and
will of God: so they are meeete
to attend your most retired
presence, and to be trusted with
the charge of your greatest
treasure, not doubting of your
Honours noble and religious
respect herein, I desire to re-
maine

*I fear you
and I pray.*
Your Honours Chap-
laine in the things
of Iesus Christ, to
serue you euer,

the king

N. B I F I E L D.

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TO THE MVCH
HONORED LADIES,

the Ladie ANNE CLEERE,
and the Ladie ANNE FINCH,
and the Ladie IONE HERICKE:

*N. Bisfield wisheth all increase of
the true grace of Christ, and the
blessed fruition of the glory
of God in heauen.*

Worthie Ladies,



Amentable are
the ruines, into
which the na-
tures of men
are generally
fallen by their sinnes: which
appeares especially by the
wayes men take in the bu-
sinesse of their soule. The
most men are cleane out
of the way to heauen,
and walke in by wayes

A s

of

The Epistle

of their owne, which are called in Scripture, *The wayes of the wicked; The wayes of their owne hearts; Perverse wayes; Darke and slipperie wayes; The way of iniquity.* All meeting in that *broad way that leadeth to destruction*, being wholly ignorant of the *way of life and peace*, yea, the most of them *speake euill of the good way of God*, and persecute it. Some there are, that are so farre enlightened, as not to like the common roade way of the multitude; and after some enquirie haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these wayes are death too*, as well as the former. And the more is it is dan-

Dedicatorie.

danger increased vpon men,
because the *way of life* is but
one, and it is a *narrow way*,
and hard to finde, and may be
sought by many, and yet *not*
found. Yet this hope is left
vnto forlorn men, that there
is a way to heauen and hap-
pines: A *way of righteousness*
and peace, a *way of mercy and*
truth, a *way of wisdom*: A
way that men may *securely*
and safely walke in; a way, in
which Christ will *guide the*,
God the Father will *keepe*
them, and the holy Ghost
leade them by the hand, and
direct them in all the passa-
ges thereof. Onely it concer-
neth vs to *aske the way*, with
all importunitie, of God, and
to attend vnto the directi-
ons of the Word of God, &
apply our hearts, and suffer
our

The Epistle

our selues to bee disposed a-
right, that our eyes may see
the saluation of God. And in
particular, wee must looke to
three things: First, that if the
Lord shew vs that mercy to
direct vs in the way, wee must
take heede that wee neglect
not, or despise not the care of
walking in the way. Second-
ly, that with all diligence wee
auoid *going about*, and make
straight steps to our feete. And
thirdly, with all teare watch
our selues, that wee *fall not* off
with *the errors of the wicked*,
from the good way of God,
and so our latter end be worse
then our beginning.

I haue vnderraken by the
assistance of GOD, and the
direction of his Blessed
Word, to single out the choi-
cest things I could finde in
the

Dedicatorie.

the Scriptures, concerning
the entrance into the way of
God, and those first *paths*
which are called Holy. The
substance of these directi-
ons I haue digested into the
Treatise following: which I
dedicate vnto your Ladi-
ships, as a testimonie of my
thankfulnessse, for the respect
you haue shewed vnto my
Ministerie, both in your
constant resort vnto it in the
weeke dayes, while you li-
ued in a neighbour Parish;
and in that two of you are
pleased to come to liue
amongst vs, and so are be-
come a part of my charge:
As also to manifest to the
world my obseruance of
your Ladihip; for the good
report you haue amongst
the godly for the grace of
Iesus

The Epistle, &c.

Iesus Christ, and your vn
feigned loue of the truth.
Beseeching your *Acceptati-
on, Persuall, and Patronage*
of these, I take my leaue, and
commend your Ladiships to
the *God of Mercie and Truth*,
who guide, comfort, deliuer,
sanctifie, and preserue you
all vnto the day of Iesus
Christ.

*Your Ladiships to be
commanded in Iesus
Christ,*

N. BIFIELD.

Febr. 12. 1619.



The chiefeſt things
contained in the
firſt Booke.

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p.100.

THE

these finnes I haue set downe, as neere as I could, in the *expresse words of the text*, that thou mightest see the Lord himselfe describing thy offences; and so mightest haue no excuse or doubt, to imagine that it was but the iudgement of some men, that made such things to bee thought to bee finnes. By this course of surueying the whole Scriptures, I haue both found out diuers particular offences plainly *proved* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuersthings *proved* cicarely to be finnes, which were onely barely affirmed to bee so in other Writers. I haue likewise plainly shewed thee by *expresse Scripture*, what course thou maicst distinctly take to be rid of thy finnes: a course that cannot faile thee, being grounded on the most euident directions,

B

which

which God himselfe hath prescribed vnto thee, if thy owne slothfulnesse & procrastination, or wilfull peruersnesse hinder thee not: And I doubt not but by experience thou wilt confesse, the course is comfortable & easie, considering the great benefit and rest thou mayest bring to thy conscience thereby.

2.
The contents of
the second
booke.

The second thing a man would desire to bee satisfied in, (that hath beene entred into the practice of Repentance) is, *How he might come to bee infallibly assured, concerning Gods fauour, and his owne saluation*; and for answer hereunto, I haue in the second Treatise gathered out of the Scriptures, *signes of Gods owne making*, by which men may try their estate, & these such, *as both describe wicked men*, not yet in Christ, *and such, as describe godly men* that shall certainly be saued. And withall, I haue now added directions, how by the help

helpe of those signes men may settle their assurance, and how such as yet want those signes, may attaine them.

The third thing enery Christian ought to seeke satisfaction in, is this, *How a man that hath attained unto the assurance of salvation, when hee dyes, may comfort and establishe his heart against all the miseries and distresses, which may, and will befall him in his life before his death.* And to this end I haue gathered out of the whole Scriptures those admirable consolations, which may be abundantly sufficient to vphold him with much ioy in the worst estate that can befall him. And this is done in the Treatise which I call the *Promises.*

The fourth question, a carefull Christian, that hath thus found out the gaine of godlines, would aske, is this, *what he should doe in the whole course of his life to glorifie God, who hath thus loued him.*

3
The Contents of the third booke.

4.
The Contents of the fourth booke.

The Contents of

him, and given his Sonne to dye for him, and purchased such a glorious inheritance for him. And for answer hereunto, I have likewise out of the Scripture gathered *the rule of Life*, which will shew him distinctly, how he should carrie himselfe towards God, and towards men in all parts of his life; how hee should behave himselfe at home and abroad, in company, and out of company, &c. and all this shewed him by the expresse words of the Scriptures.

In the fifth place, if a man aske himselfe what yet he wants that is necessarie for his state, he may and ought to bethinke himselfe of this question; *What are those necessarie truths, which God hath absolutely tied him to know and beleene, without which hee cannot be saved, and which are fundamentally needfull for him?* To this end I have collected a fift Treatise, called the * *Principles*: which are

an

5
The contents of
the fift
book.

* Touch-
ing this
Treatise of
the Principles,
reade
the Ad-

an extract out of all the Doctrine of religion: of such truths in every part of religion, as a man is bound of necessity to know. And this I have not onely *promised* by Scripture, but shewed what *uses* hee may put such knowledg to, all the dayes of his life.

The sixth and last thing which ought to bee enquired after, is, how a man thus fitted to live the life of God, may also *bee cured of the feare of death*; and to this end I have published that Treatise of the Cure of the feare of Death, which shewes plaine and comfortable wayes, how any Christian may deliuer his heart from those feares.

I suppose that no man that readeth this, will conceive, that any of these is needelesse. And as I would advise such Christians as abound with ability and leisure, to furnish themselves with the labours of such worthy Di-

vertisement, printed at the end of the Rules of Life, pag. 640.

6
The contents of the last booke.

Whom these Treatises concern.

uines, as haue written of any of those subjects: so vnto such Christians as haue not that abilitie or leysure I commend these Treatises, both for their breuitie, and the distinct digesting of the things he would seek after; there being nothing of mine in these, but the labour of disposing them, the maine substance of them being Gods owne Word, and things deuised and inuented by God himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authority from the Lord, as to tell thee, that thou maiest not safely bee negligent in any of these, if thou consider the worth of them, or thine owne need.

*Incourage-
ment to
the study
of these
things.*

If thou say, that here is prescribed a hard taske, and so many things are to bee done, as may make any man afraid to meddle with directions of such variety, and number;

I answer; that in many of these Treatises the way is not made harder then is required; or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest alreadie that the way to heauen is a narrow and straight way, and few find it. But especially thou shouldest weigh with thy selfe the great encouragements and motiues to abide the hardshipp and difficulties of any godly and necessarie course. Though the way to Canaan (with the Israelites) were through a solitarie wildernesse, yet it should comfort thee, that it is but a way of three dayes, as they say: being about to get out of Egypt, God will keepe thee at worke but a little time, and therefore thou shouldest not thinke much of thy paines. And further thinke of it, that this is a course of wonderful comfort and safety: when a Christian followes

the euident directions of Gods Word in these most weighty things, he walks safely: He is in the *good way, the way of life, the way of peace*; hee is sure to see the *saluation of God*. To follow those directions soundly, is to keepe our soules. All Gods waies will be *mercy and truth* to vs. God will cause vs to beare his *louing kinde-nesse in the morning*. Our way will be full of refreshing: Gods waies are *wayes of pleasure*, and if any man set himselfe exactly to take notice of Gods will in these things, and will be at paines to store his heart distinctly in such solid truths: it is certaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till hee fill his mouth with laughter*, as it is said, *Iob 8. 20, 21*. Sure it is, that in the study of these things lyeth the way of eternitie, and though thou thinke the way to be hard and narrow, yet this may somewhat ease thee;
it

it is a plaine way : For the simple
may profit by it, as is auouched
to bee true of all the courses
which God by his Word so ex-
pressly required, *Psal. 119. Isaiah*
26. 7. & 51. 16. Prov. 8. And be-
sides thou hast many helpes; the
word of God will not only shew
thee what to doe; but it will be-
get in thee a secret power to doe
it; God will teach thee to profit;
and the Spirit of God will bepa-
rthy infirmities: and God will
send his Angels to guide thee in
thy way: Christ will be the Way and
the Life to thee. And thou hast
good company; for this is the
old way, the way of all Gods ser-
uants in the substance of the
course.

Only before thou set vpon
any of these directions; let mee
give this generall aduice, to take
to these few things.

First, thou must give ouer, and
forsake vngodly company; for
else it is in vaine to meddle with

Generall
directions
by way of
prepara-
tion.

any religious course, as these places will shew thee, Psal. 1. 1, 2. Prou. 4. 14, 15. & 9. 6. & 23. 19, 20. & 29. 27. Psal. 26. 2 Cor. 6.

2

Secondly, thou must get thee into the way of good men, prouide for thy selfe (if it be possible) the fellowship and societie of godly persons, Prou. 2. 20. *Isa.* 19. 23, 24, 25. For this fellowship will take away the tediousnesse of the way, and much preserve thee against giuing over; and their examples will bee as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himselfe, *Isaiah* 26. 23, 24. 2 Cor. 6. 16, 17, 18. Prou. 2. 20.

3

Thirdly, thou must remember to pray to God by all meanes to direct thee, and shew thee the way in all these things, thou must beg away of God, and beseech him to remove from thee all lying and deceitfull ways, *Ezra* 8. 1. Psal. 119. 26. *Ier.* 2. 33.

Fourthly,

4.

Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and giue not way to thine owne *carnall reason*, and the sluggishnesse of thy owne nature, and the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to doe any thing thou canst, Psal. 143. 8. Bring a mind desirous to *obey in all things*. By any meanes take heede, thou be not like those complained of, *Isaiah 58. 2.* that haue a great mind to know Gods wayes, and to read all sorts of directions, as if they sought righteousness in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, & seeme to commend and like. If euer thou wouldest haue thy soule to dwell at ease, choose out for thy selfe those wayes which God doth teach thee, *Psalm 25. 12, 13.* Let the Lord know, that if hee will bee pleased to teach thee a sure way, thou wilt walke

Note.

walke in his paths; and to that end, beforehand beteech him to *unite thy heart to his feare*, *Psal.* 86. 11. Thou shouldest bee of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolve to keepe them, *Psal.* 119. 5, 8.

C H A P. II.

Shewing what rules hee must observe, that would be delivered from his sinne.

The course
to be rid
of sinne

Hitherto in generall. The first thing then to bee done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his saluation, is to practise those rules that may deliver him from the horrible danger and distresse he is in, in respect of all the power of all the sinnes he hath hitherto committed.

If

Motiues.

If he consider of the dreadfull curses which he is liable vnto in respect of all his finnes, he ought not to thinke it much to vndergoe the hardest taske can bee enioyned, to make himselfe capable of the grace of God, and pardon for many offences. And therefore with so much the more willingnesse and vchangeablenesse of resolution, should hee with much desire set vpon these rules now to bee giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly see, he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before he set vpon the practice of these rules, he must in iudgement bee thoroughly resolved of three things.

First,

3 Things
he must be
resolved
of in his
judgement.

1

First, that *Jesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became a *sacrifice for sinne*, he payed a price in his blood, sufficient to *redeeme vs*, Eph. 1. 6. *Hee is the Lambe of God, that taketh away the sinnes of the world*, Ioh. 1. 29. 1 Pet. 1. 18, 19. Ephes. 1. 10.

2

Secondly, that *God is well pleased* with this satisfaction made by *Christ* for our sins, which he declared by that voyce from *Heaven*, Mat. 3. and 17. &c. Yea, he hath set *Christ* forth in the view of all men, as the *propitiation for their sinnes*, Rom. 3. 25. and hath sent vs the *Word of reconciliation*, and beseecheth vs by the Word, to be reconciled, 2 Cor. 5. 19, 20.

3

Thirdly, that *thou* mayest attaine vnto this redemption by *Christ*, if thou wilt practise those things which are required of thee: and this thou mayest be assured of, both because *Christ* is

is said to take away the finnes of
the world, and because God offers
this reconciliation in the Gospel
to every creature, and exempts
none; and because the Apostle
saith, *If any man sinne*, hee may
haue an *Advocate with the Fa-*
ther, even Iesus Christ the righte-
ous; and besides, thou feelest the
Spirit of God knocking at the
doore of thy heart, and would
come in; Iohn 1.21. Marke 16.
15. 1. Iohn 2.1.

When thou hast thus prepa-
red thy selfe by these three reso-
lutions, then if thou doe these
four things following, thou
mayest bee sure to bee clearly rid
of all danger that can any way
befall thee for thy finnes past,
though they were neuer so many
or great.

The first rule concernes the
examination of thy selfe, and it is
this: thou must take thee a Ca-
talogue of all the sins thou canst
discerne by thy selfe, and be sure
thou

If we do 4
things, we
are rid of
the danger
of all sins
past.

Make a
Catalogue
of thy sins.

thou doe this seriously and effectually ; and for this purpose retire thy selfe into some secret place , and let thy selfe in Gods presence ; and then call to minde all the sinnes thou canst remember by thy selfe particularly , write them downe as they come to thy minde ; aske thy selfe this question ; *What haue I done all the dayes of my life, which if I were now to dye, would feare mee if they were not forgiven?* Take the answer to this question, as thy sins come to thy mind, till thou canst remember no more, so as thou couldest in the sincerity of thy heart say, that thou dealest plainly before the Lord , and doest not hide any fault ; and out of the liking thou hast of any sinne, doest not forbear to set it downe.

Trouble not thy head with the thoughts of any other things, till this bee done : and thou needest not care for order or phrase in setting it downe, but doe it in such words

words as thou hast to vtter it in, and be sure to spare none of thy *speciall knowne finnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing hee should forgive them.* When thou hast in this manner taken a particular notice of thy finnes, then looke vpon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue will be like a *looking glasse* from all parts of Gods Law, to shew thee thy offences. And so thou maiest obserue what faults thou couldst not find or remember by thy priuate examination; and withall see in what phrase or order to digest thy finnes. Let not thy thoughts trouble thee, but chearefully endure this tryall of thy selfe; and take heed thou do it not cursorily, but take time enough, and so thou maiest, if thou wilt onely take one of the Chapters, or two of them, as they lie

How our
sins are in-
numerable.

lie in the *Catalogue*, and no more in a day, till thou come to the end of the *Catalogue*: neither needest thou to trouble thy selfe about such finnes as thou doest not clearely see that thou art guilty of, but take onely such as thou art most sure thou hast offended in. It is enough in the practice of Repentance, to take particular notice of knowne and apparent evils: a generall acknowledgement will serue for the rest. If thou thinke thy finnes bee innumerable, and so cannot be gathered into a *Catalogue*, vnderstand, that the *acts of sinne* are innumerable, but *not the kinds of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many finnes as there bee lines in the Scripture, yet they might be numbred; and therefore that speech of *Dauid*, that his sins were innumerable, must be vnderstood of the acts of sinne; for he might in one sinne

bee
as if
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N

bee

re bee guilty of innumerable acts:
 as if it were a sinne in thought, it
 might be committed oftner then
 can be by vs numbred. But in re-
 pentance, it is enough to humble
 our selues for the seuerall *kindes*
 of sinnes wee haue beene guilty
 of, which will not bee so many,
 but they may be easily numbred.
 The seuerall acts of the same sin
 serue but as a generall aggraua-
 tion of the offence. Onely in this
 examination look to two things:
 - The one, that thou beseech God
 by prayer, to shew thee the sins
 are most displeasing vnto him.
 - The other is, that thou take heed
 thou leaue not out any speciall
 knowne sins; because else those
 sinnes so spared, may buffet thee
 a long time after thou hast fini-
 shed this course: and besides,
 they may get head and preuaile
 against thee in practice, if by this
 course they bee not brought vn-
 der.

Looke to
2 things.

Now that thou oughtest thus
se-

The proofo

seriously to examine and call to minde thy finnes, and that this is one of the things God requireth of thee to bee distinctly done, these places of Scripture doe evidently prove, and withall shew, that God doth take even this beginning of thy repentance well, *Lament. 3. 40. Psal. 4. 4. Ezech. 16. 43. 61. & 20. 43. & 36. 31. Ier. 8. 6 1 Cor. 11. 28. Gal. 7. 3, 4. Iob 11. 13.* While thou art doing this, thou shalt do well to doe no other exercise of Religion at that time, but onely to attend this.

2
Secondly,
thou must
confesse
thy finnes
particular-
ly in the
best words
thou canst.

Note.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this dutie, set some time apart, and present thy selfe before the *Lord*: and if thy memorie wil not carrie all the particulars of thy offences, take with thee the written enditement, and as *Hezekiah* did with his letter, spread thy
Ca-

Catalogue before the Lord, and then take vnto thee words in the best manner thou canst, to iudge thy selfe for those offences. Let the Lord know, that it is thy hearts desire to *pleade guilty* to each of those sins, and inspeciall, vrge against thy selfe those sins wherein thou hast more especially offended. Be not over-carefull for words; the Lord requirerh thee but to doe it in the best words thou canst; onely let thy words bee the true voice of thy heart, and thou maiest bee sure the Lord vnderstandeth the meaning of thy heart. Let no objection driue thee off from the practice hereof, but doe it so, as thine owne conscience may witnesse with thee, that thou hast done it in the best manner thou canst. Now that it is a dutie necessarily required, these Scriptures plainly shew, *Hef. 14.23. 4.Pro.28.13. Lemit. 16.31.& 26.40, 51. Iob 33. 27, 28. Psal. 32.5. Ier.*

The
proofes

Jer. 3. 12. Mat. 3. 6. Act. 19. 18. Dan. 9. Neh. 9. 2. Rom. 10. 10. 1 Cor. 11. 1. Ioh. 1. 8, 9. This is the second dutie.

3.
Thirdly,
thou must
seek godly
sorrow, &
not grieve
ouer, till
thou feele
thy heart
melt with-
in thee.

How it
may bee
attained.

The third thing thou must labour for distinctly, is to conceiue true *mourning* and *sorrow* for these things thus confessed. This is that *sacrifice* is so well pleasing to God, and this is euery where in Scripture expressly required, and the promises fastned (diuers of them) vpon this condition, as these places manifestly shew, *Mat. 5. 4. Iam. 4. 9. Ios. 2. 12, 13. Zach. 12. 12. Iſai. 1. 16. Psal. 31. 9, 10. Iſai. 61. 1, 2, 3. Ier. 50. 4. Ier. 31. 18, 19.* Now that thou mayest attaine vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least, once euery day for this businesse; and when thou doest stand before the Lord with thy former mournfull inditement, & while thou striuest to iudge thy selfe,

and

and to keepe an assise vpon thy
owne soule, begge of God to
giue thee that *soft heart* bee promi-
sed, Ezech. 36. 26. begge it (I
say) of God, but let thy prayers
bee without limitation for the
time. If the Lord heare thee not
the first time, yet pray for it the
next time againe, and so the third
day, and so still, till the Lord doe
heare thee, and make thee fee-
le thy heart to melt, and (if it may
bee) teares to trickle downe thy
cheekes before the Lord; yea,
put on this resolution, that thou
wilt neuer stand before the Lord
for any request while this course
lasts, but thou wilt remember
of this Petition, to beseech him to
giue thee secret sorrow and sen-
sible for thy finnes. It may bee,
the Lord will heare thee *as the*
first, or in the beginning, while
thou art *preparing thy selfe to*
speake vnto him, or while thou
callest vpon him at the first or se-
cond time; but yet if he doe not,
per-

persist thou, thy fate is iust; and importunitie will overcome the Lord: and this very desire to sorrow being resolute, is a degree of true godly sorrow. But yet that thou maiest be sure of it, giue not ouer, till the Lord heare the letter of thy desire, if it may be. And withall strue against the perplexities of an *unquiet heart*; feare not, but that time of the day which thou settest apart for religious duties, be as earnest as thou canst, and when that is done, goe chearfully about the works of thy calling. Hang not downe thy head like a bulrush, as if thou must do nothing else but sigh and bemoane thy selfe, and shew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vse of this Catalogue is not for euer, nor do I require this speciall mourning all the dayes of thy life,

life, but in this case of first repentance, by which the body of sinne may be removed. Therefore thou thoughtest so long to vse the Catalogue of thy confessions of finnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then ad-dresse thy selfe to the fourth rule.

The fourth rule concernes *the application of the Promises*, especially the Promises of two sorts. First, such as shew that God hath giuen *Iesus Christ* to make satisfaction for the finnes of men: and then in speciall, such promises as shew, that through the merit of Christ, hee that hath thus confessed and felt sorrow for his sin, shall be receiued to fauour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their finnes with sorrow and mourning, and in them thou

C

that

4
Fourthly, thou must then lay hold vpon the promises distinctly.

3 Sorts of promises.

How this may be done.

shalt see most plainly vnto how much riches and treasure this entrance vnto godlinesse hath brought thee. For the condition of the Promises being already formed in thee by this grace of God, thou maist safely assure thy soule of so much fauour from God *in particular*, as is *expressly contained in those Promises*. Marke it, thou as yet dar'st not claime all the prerogatiues or good things contained in any Promise in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow doe assure and estate vpon thee, and so thou shalt finde that thou hast right in *Christ* already for great and rich fauours, and maist shew Gods expresse Word to warrant thy claime; as for example, God hath assured thee;

1.
A taste of
the parti-
cular hap-
pinesse of
such as
haue gone
thus farre.

First, that thou shalt not be damned, thou maist rest vpon these be plaine Scriptures, 1 Cor.

11. 31, 32. *Iob.* 13. 18, 19.

Secondly, that God will haue mercy vpon thee, and loue thee freely, and take away his anger from thee, *Prou.* 28. 13. *Ioel* 2. 12, 13. *Hof.* 14. 3, 4. *Jerem.* 31. 18, 19, 20.

Thirdly, that all thy finnes are forgiven thee, 1 *Ioh.* 1. 7, 9. *Zach.* 12. 10. and so forward to the 2. verse of the 13. Chapter.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt finde his presence in his Word, *Isaiah* 57. 15, 16, 17, 18.

Fifthly, that God will now henceforth heale the nature of thy sinfulness, *Hof.* 14. 3, 4.

I doe but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least study them soundly to vnderstand them. And

for thy ease I have set downe the chiefe places of Scripture as they lye in order.

Leuit. 26. 41, 42, 44.

2 Kings 22. 19, 20.

Iob 33. 27, 28.

Psal. 32. 5. and 51. 17.

Prou. 28. 13.

Isaiah 57. 15, 16, 17, 18. and
61. 1, 2, 3.

Ierem. 31. 18, 19, 20.

Zach. 12. 10. and so forward
to the second verse of Chap.

13.

Hos. 14. 3, 4, 5, 6.

Math. 5. 6.

1 Cor. 11. 31, 32.

Iam. 4. 9, 10.

How these
promises
are to be
used.

Now when thou hast written out these Promises, and dost vnderstand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God, for Iesus Christs sake, to incline thy heart to beleue these promises of Grace; and to
this

this end pray vnto God from time to time, till the Lord bee pleased to let thee feele life in the Promises, or a cleare perswasion; and withall, beseech G O D by the Spirit of Promise from heauen, to seale vp thy interest herein; and if thou feele the ioyes of the holy Ghost fall vpon thee in any of these promises, O happy man that euer thou wast borne to such a rich estate. I say the same of this sensible life in the promises, that I did before of godly sorrow: It may bee, the Lord will heare thee at the first; if not, persist thou to begge this grace till thou obtainest it. Thou seeest, forgiveness of all thy sins, which thou hast confessed, is promised thee, urge the Lord with most humble deprecation to heare thee for the pardon and forgiveness of them, for the mediation sake of Iesus Christ and his merits, that sits at his right hand, to make request for poore

sinners that seeke mercy. Now when thou hast felt the Promises to bee any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterwards doe, the Treatises following wil shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, having done these things, but that I doubt whether my confession or sorrow bee right, or no. For I finde, that wicked men in Scripture haue confessed their sinnes, and mourned too.

Ans. Thou maist evidently try thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a free-

How wee
may know
whether
our confes-
sion bee
right.

I.

II

will

will-offering.

Secondly, *Cain* and *Indas* confessed sin, but it was *not* all sorts of sinne, but onely the capitall crimes knowne by them, by which they had shamed and vndone themselues.

Thirdly, the sorrowes of wicked men were *more* for the punishment, then for the sinne; nor did they sorrow for all sorts of finnes, but for the finnes before described.

Fourthly, their confession and sorrowes were *not* ioyned with an unfained desire to forsake sinne; whereas this is an infallible signe of true repentance, when a man can as heartily desire that he might neuer commit sinne, as heartily (I say) desire it, as he would that God should neuer impute it. When a man can say before the Lord, that there is no sinne, but hee doth as vnfainedly desire God to giue him strength to leaue it and forsake it, as hee doth desire

Note this well.

that God should forgive him, and not plague him for it: I say this is such a signe, as was neuer found in a wicked man in any age of the world.

Fifthly, the confession and sorrowes of the wicked were not ioyned with any perswasion of Gods goodnesse, or any constant desire to finde mercy with God in *Iesus Christ*.

Thus haue I shewed thee the directions, which concerne this first and most weighty businesse that can concerne thee.

There are three sorts of men whom this direction concernes. First, such as neuer repented. Secondly, such as though they haue repented, yet haue not the comfort and assurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse sins: These haue need to recouer themselves by the helpe of these directions.

The

This direction con-
cernes
three sorts
of men.

The Catalogue following may serue for other vses, besides this of a mans practice in his repentance at his first conuersion, or after apostacie: For

Other vses
of the Ca-
talogue.

1. As in a small Map, a man way here see the sorts of sinne, and so may get knowledge quickly, what euill to auoide, which hitherto hee hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall suruey of their finnes, in discharge of that *examination* which the Apostle mentioneth, 1 Cor. 11. For howsoeuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leasure and fittnesse, it is profitable for their more abundant satisfaction.

The misery
of such
as will not
be aduised
to take a
sound
course a-
bout their
finnes.

To conclude, if any man that reades these presents, and is guiltie to himselfe, that hee hath hitherto taken no sound course a-

bout his sinnes, and yet will not bee perswaded to practise these directions: let him consider, that so long as his sinnes bee vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the sins he euer committed, still cleaues vnto him, so as he may iustly with the Leper cry, *Vncleane, vncleane*: yea all his sinnes are written, *as it were with a pen of iron* in Gods booke of remembrance, and that hee is a meere *stranger from all Gods promises*; and liues *without God, and without Christ in the world*, and that all he doth, euen his *best workes*, are *abominable* to God, and that *seas of wrath* hang ouer his head, and vn-*speakeable woe* will bee to him in the appearing of *Iesus Christ*, if he preuent it not by sound and speedie repentance.

CHAP. III.

The division of Sinnes, and the Catalogue of finnes against the whole Law.

ALL the finnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Eithet *finnes against the whole Law*, that is, such as may be committed against any of the Commandements.

Or *finnes against the first Table* of the Law.

Or *finns against the second Table* of the Law.

Or *finnes against the Gospell.*

The first sort of finnes, are sins against the whole Law, and thus hee finnes that is conceived in sinne, *Psal. 51.5.*

The first
sort of sin.
Originall
finne.

That allowes not the good he doth, *Rom. 7.15.*

That doth the euill hee hates, verse 15.16.

That

That hath not goodnesse dwelling in him, *ver. 18.*

That doth not the good hee would, *ver. 19.*

That hath euill present when he would doe good, *ver. 21.*

That hath a law in his members, rebelling against the law of his minde, *ver. 23.*

Ignorance.

That hath not knowledge to do good, *Ier. 4. 22. Hosea 4. 6. Isaiah 1. 3.*

This is aggravated,

1. If thou refuse knowledge and wilt not vnderstand, *Iob 21. 14. Psal. 36. 4.*

2. If thou walke not in the light, whilst thou hast the light, *Iohn 12. 36.*

3. If thou hate him that instructeth thee, *Amos 5. 10.*

4. If thou detaine the truth for the loue thou bearest to wickednesse, *Rom. 1. 18.*

5. That will not vnderstand, though the foundations of the earth be moued, *Psal. 82. 5.*

That

That hath present occasion to doe good, and yet puts it off, though but till the morrow, *Pro. 3.28.*

Procrastination.

That seeketh his owne glory, *Pro. 15.27.*

Vaine glory

That boasteth of a false gift, *Pro. 25.14.*

That praiseth himselfe, *Pro. 17.2.*

That is pure in his owne eyes, being not washed from his filthinesse, *Pro. 30.12.*

That causeth others to go astray, especially the righteous, *Pro. 20.10.*

That calls euill good, or good euill; or puts light for darknesse, or darkenesse for light; or that putteth bitter for sweete, or sweete for bitter, *I/aiab. 5.20.*

That changeth the ordinances, or addeth to Gods Word, or diminisheth ought from it, *Isa. 24.9. Dent. 4.2. Pro. 30.6.*

That protects or defends others in sinne, *Ier. 44.15.*

That

Security.

That sits still, and is at rest in
sinne, *Zach.* 1. 11. And considers
not that God remembers his
wickednesse, *Hosea* 7. 2. and is
without feare of Gods iudge-
ments, *Prov.* 28. 14. *1 Thess.*
5. 3.

Incorrigi-
blenesse.

That receiveth not correction,
but proudly hardneth his heart,
and is wilfull in euill, *Ier.* 5. 23.
Ezech. 7. 10. *Heb.* 3. 15, 16.

Carnall
feares.

That feares reproach for well-
doing, *Isaiah* 51. 7. or feares the
displeasure of God for breaking
mans traditions, *Mat.* 15. 1, 9. or
in things indifferent, makes con-
science of sinne, where there is no
sinne, *Rom.* 14.

Hypocrisie

That doth his worke to bee
seene of men, *Matth.* 6. and 23.

That hath the forme of godli-
nesse, but denieth the power of
it, *2 Tim.* 3. 5.

Selfe-loue.

That is a louer of himselfe, *2.*
Tim. 3. 2.

Luke-
warmednes.

That is neither hote nor cold,
Rev. 3. 15.

That

That doth not good with a ioyfull heart, *Deut. 28.47.*

Vnheare-
fulnesse.

That esteemes the way of the multitude, *Exod. 23.2.*

Inconfide-
ration.

That is not circumspect, but foolish and rash, and rusheth vp-
on things without knowledge or
counsell, or consideration of
opportunities, circumstances,
meanes or end, *Ephes. 5.15. Prov.*
15.22. Ier. 8.6.

Inconstan-
cy.

That is childish or vnconstant,
Ephes. 4.14. as he is,

1. That is carried about with
euery winde of doctrine.

2. That hath a diuided heart,
Hos. 10.2.

3. That is mutable in his affe-
ction to godlinesse, *Gal. 4.*

4. That falleth away from the
truth, or goeth backe, *Ier. 15. 6.*
Hos. 6.4. Iesai. 1.4.

Hitherto of the sinne against
the whole Law:

CHAP. II.

*The diuision of the sinnes against
the first Table: and the sorts
of sinnes against Gods
nature.*

THe sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.
2. Some against the meanes of his worship.
3. Some against the manner of his worship.
4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more vsuall and personall.
2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians.

Christians, except it bee in such persons onely, as are most monstrously vile, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatry*, to worship the creature.

3. *Witchcraft*, or the service of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say hee is a God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold after conviction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guilty,

Naturall
Atheisme.

1. That

1. That customarily spends his time without God in the world, *Ephes. 2. 12.*

2. That conceives Atheisticall thoughts; and of such thoughts hee is guilty,

That with inward reasonings, whether there bee a G O D, to which his heart inclineth, *Psal. 14. 1.*

That saith or thinketh, God will neither doe good nor euill, or that he neither seeth or regardeth, *I/ai. 29. 15. 16. Zeph. 1. 12. Ezech. 9. 9. Iob 22. 13.*

That saith or thinketh, there is no profit in seruing the Almighty, *Iob 21. 14 & 22. 17.*

That in affliction saith or thinketh, it is impossible to bee deliuered, *2 Kings 7. 2.*

That hath inward boylings about such things as God sheweth not reason of, *Iob 33. 13.*

That conceiueth rebellious thoughts about the decrees or prouidence of God, *Rom. 9.*

Thus

Thus of naturall *Atheisme*.

The second sin is *Epicurisme*, which is shewed,

^{2.}
Epicurisme

By fulnesse of bread and il-
nesse, *Ezech.* 16. 49. *Phil.* 3. 19.

By living in pleasure, *Ecc.* 11.
9. *James* 5. 5.

By vanity and strangenesse of
apparel, *Isai.* 3. *Zeph.* 1. 8.

^{3.}
Defects.

The third sinne, is the defect
of those graces, by which wee
should cleave vnto God; and
that also when we want that life
of them should be in vs; such are
the defects of the warmth of the
knowledge, loue and feare of
God, and of our ioying and tru-
sting in God, *Psal.* 36. 1. *Zeph.* 3.
2. *Prou.* 30. 1, 2. *Sam.* 7. These
defects are the worse, by reason
of our impotency and extreme
indisposition to seeke to mend
those things. And therefore it is
an aggravation of any of these
defects, that men doe not stirre up
themselves to take hold of God,
Isai. 64. 7.

Fourthly,

Thus

4.
Misplacing
of our affe-
ctions.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, *Ier. 17. 5. Isai. 51. 7. 1 Ioh. 2. 15. Math. 6.*

5.
4 Sorts of
pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of Spirit, *Isaiah 10. 12.* and *16. 6.*

By fearlesnesse of a fall in prosperitie, and that boasting hopefullnesse in a broken estate, *Psal. 30. 6. Isai. 9. 10. Obad. 3.*

2. The pride of life, which hath in it the secret lifting vp of the heart, & glorying in friends, money, meanes, houses, riches, beauty, or the like, *1 Iohn 2. 17. 2 Kings 20. 3. with 2 Chron. 32. 15.*

3. The pride of gifts, exprest,
By

By great thoughts of our
selues, being wise in our selues,
Rom. 12. 16.

By fretting with enny at the
gifts and respects of others,
Num. 12. 2, 8, 9.

By being ouer-confident of
our owne innocency, *Iob 34.*
5, 6.

By desire to pry into the se-
cret things of God, beeing not
content with things reuealed,
Deut. 29. vlt. Rom. 12. 3.

4. Pride in sinning, and so hee
is guilty,

That dares commit great euils
against his knowledge.

That seemes wise in maintai-
ning sinne, *Prou. 3. 7. Psal. 2. 7.*

That hardens his heart against
repentance. *1. Sam. 15. 22, 23.*

Numb. 15. 30, 31. Ierem. 16. 12.
Iob 34. 37.

That sinnes with affection,
that glories in it, as he that takes
apride in drunkennesse, *Isai. 28.*

1. 3.

That

That frets because hee is crost
in sinne, *Prov.* 19.3. And thus of
Pride.

6.

How many
waies men
sin against
Gods mer-
cy.

The sixt sinne is the neglect of
Gods mercy: and this is the more
grieuous offence, because mercy
is the most eminent attribute of
God. For the sinnes of this kind,
worlds of men are damned in
hell, *Iohn* 3.19.

And against Gods mercy hee
offends,

That askes wherein God hath
loued him, *Mal.* 1.2.

That abuseth Gods blessings,
Hos. 10.1. & 11.3,4.

That obserues not the mercy
of God in his prouidence, *Hosea*
2.8.

That in aduersitie saith, God
cares not for him, or hath passed
ouer his iudgements, or hath for-
saken him, *Isaiah* 40.28. and 49.
14.

That enquireth not after God,
Zeph. 1.6.

That beleeueth not Gods pro-
mises,

mises, through neglect or despaire.

That bleffeth his heart against Gods threatnings, *Deut. 29. 19.*

That forsakes his owne mercy, by trusting to lying vanities, *Jonah 2. 8.*

That scoffes at the signes of Gods mercy, *Isai. 7. 12, 13.*

That sacrificeth to his owne net, ascribing the praise to himselfe, *Hab. 1. 16.*

That seekes not to God in his distresse, *2 Chron. 1. 19. 2.*

That sayes God cannot deliver, *2 Kings 6. 33. and 7. 2.*

That answers not when God calls, *Isai. 50. 2.*

That limits God, *Psal. 78. 41.*

That hath a spirit of bitterness through discontent, *Hosea 1. 4.*

That dishonours God by his ill life, *Rom. 2. 24.*

Thus of the sins against Gods mercy.

The seventh sinne is resorting to

to witches, *Isai. 8. 19, 20. Lewis. 20. 6. Deut. 18. 11.*

Eightly, hee offends, that disregards Gods workes, *Isaiah 5. 12.*

Ninthly, that lies against God, hauing professed to haue God to be his God, *Isai. 29. 13.* And so he doth,

That opposeth the truth and objects against it.

That performes not what hee promised in his sicknesse, or aduerfite, or at the Sacraments.

That falleth away from the truth.

Tenthly, that feares not God, or not in a right manner: and so hee sinneth,

That feares God, onely for reward, *Iob 1. 9.*

That feareth God, onely be cause of punishment, *Hos. 3. 5.*

That is not afraid of Gods presence, or threatnings, *Psal. 36. 1, 2. Isaiah 66. 1. Jerem. 6. 10.*

10
Offences
against the
feare of
God.

Tha

That comforts not men in misery, *Iob 6. 14.*

That meddles with changers, or the seditious, *Prou. 24. 21.*

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, *Pro. 3. 7.*

That sins, because God doth forbear to punish, *Eccles. 8. 13. Psal. 50. 19. 21.*

That feares the signes of Heauen, *Ierem. 10. 2.*

That finds an hardnesse of heart against Gods feare, *Isaiah 63. 17.*

Thus of the sinnes against the feare of God.

Eleuenthly, That trusts not in God, and so he offends,

That asketh not counsell of God, *Isa. 31. 1, and 30. 1, 2.* but seeketh carnall helpes.

That saith, There is no hope, *Ierem. 3. 23.*

That trusts in man, and makes his arme, *Ierem. 17. 5.*

That puts his confidence in his wealth,

11.
Offences
against the
trust in
God.

wealth, *Prou. 10. 15. Iob 31. 24.*

That leanes to his owne vnderstanding, *Pro. 3. 5.*

That drawes not neere vnto God in aduersitie, *Zeph. 3. 2.*

That impatiently desireth death, *Iob 7. 15.*

Thus of the sinnes against trust in God.

13

Twelfthly, That neglects communion with the godly: he hath not God for his God, that is, not ioyned to Gods people: and this is aggravated against him,

That in contempt of godlinesse goeth in the companie of the wicked, *Iob 34. 8, 9.*

That reprocheth Gods people, *Psal. 74. 10, 18. Esa. 57 3, 4.*

That accounts the godly as signes and wonders, *Esa. 7. 18.*

That reioyces in their disgraces, *Ezech. 25. 6.*

That forsakes their fellowship either through carelesnesse and apostacy, *Heb. 10. 25.* or through schisme, *Esa. 65. 2, 5.*

Tha

That for malice persecutes them, or casts them out of the Church, *Esay 66. 3.*

And thus of the finnes against the nature of God.

CHAP. V.

Shewing how men offend against the meanes of Gods worship.

THe sins against the meanes of Gods worship follow, and these are of three sorts.

1. Not worshipping.
2. Will-worshipping.
3. Idoll worshipping.

For the first, he offend s in generall,

That worships not God, *Zach. 14. 17.*

That calls not vpon the Name of the Lord, *Psal. 14. 4. Esay 64. 7.*

That comes not to the Church *1. Chron. 29. 6, 7.*

D 2

That

1.
Not worshipping.

That prayes not in his family,
Ier. 10. 25.

That receiveth not the Preachers of the Gospel, *Matthew 10. 14.*

The ag-
gravations.

The aggravations are, when a man is so far from worshipping aright,

That hee offers the blind and the lame for the maintenance of Gods service, *Mal. 1. 8, 14.*

That hee devours things sanctified, that should be employed for the furtherance of Gods service, *Pro. 10. 25.*

That forbids Gods faithfull Ministers to preach in the name of Christ, *Act. 4. 17. 1. The. 2. 16.*

That dissuades men from Gods worship, vpon pretence that it is either polluted, *Mal. 1. 7, 12, 13.* or vaine, *Mal. 3. 14.*

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, *Math. 11. 16.*

Thus of finnes of irreligious-
nesse,

nesse, or not worshipping.

Will-worship followes, and so he offends.

2.
Will-wor-
ship.

1. That deviseth any thing of himselfe, to the intent to serue God by it, *Num. 15. 28, 29.*

2. That serues God for custome, or after the old manner, making the example of Fathers, or forefathers the rule of his seruice, *3 Kings 17. 34. Jer. 9. 13, 14. Amos 2. 4. 1 Pet. 1. 18.*

3. That seares God after the precepts of men, *Ezra 10. 13.*

4. That being not a Minister, doth the worke of a Minister, vpon pretence of necessitie or deuotion, *2 Chron. 26. 16.*

5. That vrgeth the lesser things of the Law, and neglects the greater, *Mat. 23. 23.*

The aggrauations are,

The ag-
grauations

To vrge mens traditions with opinion of necessity, and with neglect of Gods Law, *Matthew 15. 2, 3, 9.*

To desire to bee taught vaine things,

things, *E/47 30.9, 10, 11.*

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, *2 Kings 17.34. Dent. 12.3, 4, 13. Exech. 11.12.*

^{3.}
Idoll wor-
shipping.

Idoll worship followes, and so men offend, either first inwardly, or secondly outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence. If he direct his worship to that likenesse, *Comm. 2. Acts 17.16. 1 Iohn 2.23.*

Outwardly he offends,

That makes an Image to resemble God by it, *Dent. 4.12, 15. Esay. 40.18.*

That vseth any gesture of loue and reuerence vnto such Images, by whomsoever made, *Hos. 13.2.*

That mentions the names of Idols, either by way of swearing or apologic, *Exodus 23.13.*

That is present at the Idola-
trous

trous feasts, and therefore hee
much more offends that is pre-
sent at the seruice of the idoll,
1 Cor. 10. 21, 22. Exod. 34. 15.
Psal. 106. 28.

That worshippeth the Image,
or God in the Image, *Comm. 2.*
Exod. 32. Indg. 17. 3.

Thus of the finnes against the
meanes of Gods worship.

CHAP. VI.

*Shewing how many maines men finnes
against the holy manner of
Gods worship.*

THe sins against the manner
of Gods worship follow.

And because it were tedious
to reckon vp the seuerall finnes
against each part of Gods wor-
ship, because in diuers things the
same offences may be commit-
ted against any one of the parts
of Gods seruice : Therefore I

D 4 will

will briefly touch the general waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinary.

Sins in any
part of
Gods
worship.

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not in deed, *Esa. 29. 13.*

Without repentance: to bring the loue of any sinne to any part of his seruice, *Esa. 1. 15.*

Without delight and willingness, *Ioshua 24. 15.*

Without constancie: to serue him but by fits, *Hosea 6. 4.*

Without consideration or reuerence, *Ecc. 5. 1, 3.*

Thus in generall.

In particular,

1. Hee offends in hearing the Word.

That is vnteachable, *Esa. 28. 9, 10, 11.*

That hath idols in his heart through

1.
Sins in
hearing.

through lust, or malice, or covetousnesse, *Ezechiel 14. 7. James 1. 21.*

That heares without attention, and comes for custome sake, *Eccel. 5. 1. Ezech. 33. 31, 32.*

That is not a doer of the word, *Mat. 7. 26.*

2. He offends in prayer,
That prayes not at all times, or with perseverance in prayer, *Iob 37. 10. Luke 18. 1.*

That prayes without understanding, or power of the Spirit, *1 Cor. 14. 15.*

That delights not in the Almighty, *Iob 22. 26.*

That regards wickednesse in his heart, *Psalme 66. 18. Pro. 21. 27. Esay 1. 15, 16.*

That doubts and wauers, or is discontented vpon false surmises that God heareth him not, *James 1. 5, 6. Mal. 3. 13.*

3. He offends in the Sacrament of the Lords Supper,

That discernes not the Lords body

2.
Sins in
Prayer.

3.
Sins about
the Sacraments of
the Lords
Supper.

Body, *1 Cor. 11. 29.*

That examines not himselfe before hee eates of that Bread, and drinke of that Cup, refusing to iudge himselfe for known offences, *1 Cor. 11. 28.*

That beleeveth not the operation of God, *Col. 2. 12.*

That reconciles not himselfe to such as hee hath offended by trespassing against them, *Mat. 5.*

That despiseth the Church and people of God, *1 Cor. 11. 22.*

4. He offends in swearing,

That swears by that which is no God, *Jer. 5.*

That swears in common talke and feares not an oath, *Jer. 23. 10. Mark. 5. 34. Eccl. 9. 2.*

That sweareth falsely, *Zach. 5. 4.*

That loues false oathes, *Zach. 8. 17.*

4.
About
swearing.

CHAP. VII.

*Which shewes how men offend in
breaking the Sabbath.*

Hitherto of the sinnes against
the meanes and manner of
Gods worship, the time of
Gods worship followes, which is
principally the Sabbath.

Now sinnes against the Sab-
bath are either more secretly, or
more openly.

More secretly he offends,

That remembers not the Sab-
bath day before it come, to vn-
load his heart of worldly cares
and businesse, Comm. 4.

That longs to haue the Sabbath
ouer-past, Amos 8. 5.

That spends the day in idelnes.

That flourisheth not according
to the blessings of God, in re-
spect of the meanes on the Sab-
bath day, P/al. 92. the title, with
verse 13, 14.

More se-
cret offen-
ces against
the Sab-
bath.

That

That honours not the Sabbath with delight to doe Gods worke on that day, *E/ay* 58. 13.

That is vnwilling to bee informed concerning the authoritie and service of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, *Ezechiel* 23. 26.

The open
breaches.

More openly he offends,

That omits publike or private duties, or comes in too late, or goes out too soone, *Ezech.* 46. 10. *Psal.* 91. the title with *verse* 2. *Leuit.* 23. 3.

That doth any manner of worke on that day, *Exod.* 20. 10, 11. and 31. 15.

And thus he offends,

That sels wares, *Neb.* 10. 31. and 13. 15, 20.

That carries burthens, *Neb.* 13. 15, 19. *Jer.* 17. 21.

That travels abroad, *Exodus* 16. 29.

Yea, he offends,

That works in haruest on that day,

day, *Exod.* 34. 22. *Neh.* 14. 15.

That workes, vpon pretence
it is a light worke, *Exod.* 16. 27,
28. and 35. 2, 3. *Numb.* 15. 32.
Matth. 12. 1, &c.

That employes his cattell or
seruants, though hee worke not
himselfe, *Exod.* 23. 12.

That finds his pleasures, that
is, that vseth recreations, *Esa.*
58. 13.

That hauing power, reformes
not the abuses of others against
the Sabbath, *Nehem.* 13. *Ier.* 17.

The aggravation is, to doe a-
ny of these things presumptu-
ously.

CHAP.

CHAP. VIII.

The division of the sins against the second Table; and how man offend in the Family, Church, or Common-wealth.

Hitherto of sinnes against God.

The sinnes against man are to be considered, either more specially, or more generally.

More specially wee offend against others, in respect of that relation wherein we stand as superiours, or inferiours to them; and so men offend,

The sin.

1. In the Family.
2. In the Common-wealth.
3. In the Church.

In
Of wines.

In the Familie,

1. The wife offends,

That is not subiect to her husband, or not in every thing, *Eph. 5. 22, 24. Col. 3. 18.*

That is wastfull, *Pron. 14. 1.*

That

That is froward, *Prou. 21. 9,*
19.

That is idle, *Prou. 31. 13.*

2. The husband offends,
That loues not his wife, *Eph.*
5. 25.

2.
Of hus-
bands.

That dwels not with her as a
man of knowledge, & *Pet. 3. 7.*

3. The childe offends,
That disobeyes his parents, *Rom.*
1. 30. *Tit. 1. 6. Eph. 6. 1.*

3.
Of chil-
dren.

That vseth any vnreuerent be-
hauour, or any way sets light by
them, *Commandement 5. Exch.*
22. 7.

That receiueth not rebuke or
correction with submission and
reuerence, *Prou. 13. 1. Hebr.*
12. 9.

That relieues not his parents
in their wants, *Math. 15. 6.*

The aggrauations are,
To despise their intructions,
Prou. 15. 5.

The aggrauations.

To discover their infirmities,
Gen. 9. 22.

To despise their infirmities, ei-
ther.

ther for deformity or infirmity,
Prou. 23. 22.

To shame them, or grieue
them, *Prou. 28. 7. and 27. 11. and*
10. 1.

To mocke them, *Prou. 30. 17.*

To curse them, *Prou. 20. 20.*
and *30. 11. Exod. 21. 17.*

To smite them, *Exod. 21. 15.*

To waste their estates, or chase
them away from him, *Prou. 19.*
29.

⁴
Of Parents

4. The parents offend,

In generall, that bring not vp
their children in nurture and in-
struction of the Lord, *Eph. 6. 4.*

In particular,

That reſtraine not ſin in them,
1 Sam. 3. 13.

That correct them not, but
leauē them to themſelues, *Prou.*
22. 15. and 23. 13. and 29. 15.

To prouoke them to wrath
by immoderate correction, or
rebuke, or intemperat ſpeeches,
Ephes. 6. 4.

That prouide not for them in
their

their callings, or outward estates,
or marriage, 1 *Tim.* 5. 8.

5. Seruants offend,

That are idle and slothfull.

That are disorderly, as

Without reuerence and feare.

Without singlenesse of heart,
not as vnto Christ.

With eye-seruice, as men-
pleasers.

Grudgingly, and not from the
heart, *Eph.* 6. 5, 6, 7, 8.

That are vnfaithfull, and shew
it either by purloyning, *Tit.* 2.
16. or by carelesnesse, when they
are such as cannot bee trusted in
any businesse, *Prou.* 13. 17.

The aggravations are,

To answer againe, *Tit.* 2. 9. or
out of contempt or fullennesse,
not to answer, *Prou.* 29. 19. *Iob*
19. 16.

To run away, *Philem.*

Through pride and folly to
seeke to rule, *Prou.* 19. 10. and
30. 22.

6. Masters offend,

That

5.
Of Ser-
uants.

The aggra-
uations.

6.
Of Masters

That entertaine wicked seruants, *Psal. 101.*

That gouerne their family negligently, *1 Tim. 3. 4.*

That with-hold what is iust and equall, in diet, wages, encouragement, &c. *Col. 4. 1. 1am. 5. 4.*

That vse indiscrete and immoderate threatning, *Eph. 6. 9.*

Thus of the offences in the Family.

In the Common-wealth.

1.
Of Sub-
jects

1. Subjects offend,

That speake euill of their Rulers, *Exod. 22. 28. Eccles. 10. vlt.*

That are disobedient to them, *Rom. 13.*

That pay not tribute nor custome, *Rom. 13.*

That rebell, or are seditious, *2 Tim. 3. 4.*

2.
Of Magi-
strates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, *Prom. 28. 15. Ezec. 45. 9.*

That make vniust lawes, or execute not iust lawes, *Esa. 10. 1.*

1st.

Ier. 5. 1. Mic. 3. 9.

That are vnrighteous in iudgement, either by bribery, or lenitie, or rigour, or couetousnesse, or wresting the Law, *Leuit. 19.*

15.

In the Church,

1. The people offend,

That pay for their rites or contributions, *Mal. 1. 1 Cor. 9. 13.*

14. Gal. 6. 6.

That subiect not themselves, but disobey them that haue the ouersight of them, *Heb. 13. 17.*

2. The Ministers offend,

That preach not, or not constantly: but more of their finnes afterwards amongst the finnes against the soules of men.

1.
Of hearers.

2.
Of Ministers.

CHAP. IX.

Of the finnes against mans person.

Thus of the sins against man, considered more especially.

More

More generally, man sinne
against man,

Either with consent of his will
or without consent.

The sinnes with consent, are,
Either against the person of
man:

Or the puritie of man:

Or the possessions and state of
man:

Or the name and praise of
man.

The sinnes against the persons
of men, are,

Either against the whole per-
son:

Or against their soules:

Or against their bodies.

The sinnes against the persons
of men generally considered, are,

Either by omission:

Or by commission.

1.
By omis-
sion.

1. By omission he offends,

That pitties not the afflicted,
Iob 6. 14.

That relieues not the afflicted

1 *Iohn 3. 17. Mat. 25. Iob 31. 19*

That

That is implacable, and will
not forgine, *Rom. 2. 29. Iam. 1.*

3.

The aggrauations are,

The ag-
grauations

To professe to take no charge
of his brother, *Gen. 4. 9.*

To stop his eares at the cry of
the poore, *Prov. 21. 13.*

To estrange our selues from
the very seruants of God in their
miserie, *Psalm 38. 11.*

2. By commission, men sinne,
either outwardly, or inwardly.

3.
By com-
mission.

Inwardly he offends,

1. That enuies his neighbour,
Gal. 5. 21. either

3.
Enuie.

For his wealth, *Gen. 26. 14.*

For his respect with others,

Gen. 37. 11.

For his gifts, *Num. 11. 27,*
18, 29. 1 Cor. 3. 3.

The aggrauations are

So to enuy others, as to desire
their restraint, *Num. 11.*

To enuy the very wicked, e-
specially so, as to desire to par-
take of their delights, *Pro. 24. 1.*

2. That

2.
Anger.

2. That is angry vnaduisedly,
Mat. 5. 22.

The aggrauations.

To bee hasty to anger, *Eccle/*
7. 9. Prov. 14. 17, 29.

To continue long in anger, *A/*
mos 1. 11.

To rage, and to bee confident
without feare or care, *Prov. 14.*
16.

To be incensed against the ser-
uants of God, and strue with
them, *E/ay 41. 11.*

To make friendship with the
angry man, *Prov. 22. 24, 25.*

3.
Hatred.

3. That hates and is malici-
ous; which sinne is not auoided,
though the person thou hatest,

Be poore, *Iam. 2. 6.*

Be infirme, and haue many
weaknesses, *Mat. 18. 10.*

Yea, though they sinne, *Leuit.*
19. 17, 18.

The aggrauations are,

To increase in anger and hatred
vpon every occasion, *Gen. 37. 8.*
Ezek. 25. 15.

To

To wish a curse to others, *Iob*
31.30.

To reioyce at their destructi-
on. *Prou. 24.17. Iob 31.29.*

To recompence euill, *Prou. 24.*
29.

Not to bee satisfied with the
trouble of those whom he pursu-
eth, *Iob 19.22.*

That hates righteous men, and
shewes it,

By wishing their euill, *Psalme*
40.14.

By reioycing at their hurt,
Psal 25.26.

By gathering sinfull formises
into his heart when he comes a-
mongst them, and then telling
them when hee comes abroad,
Psal. 41.6.

By iudging vncharitably of
their afflictions, *Psal. 41.8.*

Especially, that hates them for
this reason, because their works
are better then his, *Iob. 3. 12;*
and 3.17.

4. That vexeth himselfe with
worldly

Worldly
sorrow.

worldly sorrow, and causes of distraction, *Prov.* 17.22. *2 Cor.* 7.10. and vscth crying, *Ephes.* 4.31.

The aggrauations are,
To refuse comfort, *Psal.* 77.2.
To wish his own death, *Nam.* 14.2. *Iob* 3. *Jonah* 4.3.

Thus of the sinnes internall.

The externall sinnes are,
Either in gesture,
Or in words:
Or in workes.

Sinnes ex-
ternall.

1.
In gesture.

1. In gesture, men offend, by shaking of the head, sharpening of the eies, casting downe of the countenance, putting out of the finger, gnashing of the teeth, *Iob* 16.4,9. *Esay* 58. *Psal.* 35. 19. and 37.12. and 5. *Gen.* 4.5.

2.
In words.

2. In words hee offends, that speakes euill of any man, *Tit.* 3. 2. *Matth.* 5. whether it be

By censuring, *Rom.* 14. 10. *Iam.* 4. 11. *Gal.* 5. 15.

Or by reuiling or reproaching, *Matth.* 5.

Or

Or by any kinde of piercing bitter words, Pro. 12. 18.

Yea it is an offence, to render reuiling for reuiling, 1 Pet. 3. 6.

To whisper euill of others, though neuer so secretly, Psalme 41. 7.

To wrest the words of others for euill, Psal. 56. 5.

The aggrauations are,

The ag-
grauations.

1. To speake euill of dignity, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colossians 3. 8. and it is worse when men teare their names, Psalme 35. 15. and it is increased, when men reuile Gods Ministers, 1 Corin. 4. 13. 2 Kings 2. 23.

3. To curse the deafe, or put a stumbling block before the blind, Leuit. 19. 14.

To deride men in miserie, Iob 30. 1.

5. To take a pleasure in brawling and contention, Iames 4. 1. Psal. 52. 4.

6. To haue a mouth full of cursing and bitterneffe, *Rom.* 3. 14. *James* 3. 9. and an habit of frowardnesse and peruersnesse of lips, *Prov.* 4. 24. and an vnruly tongue that cannot bee tamed, *James* 3. 8.

7. To boast of his mischiefs herein, *Psal.* 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, *James* 5. 9.

Thus he offends in words.

3.
In workes.

3. In workes he offends,

1. In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtful practices are,

1. To adde affliction to the afflicted, *Psal.* 96. 26.

2. To deale vnfaithfully with our friend, and to betray him, *Psal.* 41. 9.

3. To practise against the righteous, or any way to trouble them.

of them, *Psal. 37. 12, 14. 2 Thes. 1. 6.*
 and this receiveth increase of ag-
 gravation:

If thou practise against them
 because they follow goodnesse,
Psal. 38. 19, 20.

If thou wrong them, when
 thou hast received good from
 them, *Psal. 38. 20.* and the worse,
 if thou doe it daily, *Psal. 56. 1.*

If thou marke their steps, wai-
 ting for occasion to bring euill
 upon them, *Psal. 38. 12. & 56. 6.*

If thou set on others to hurt
 them, out of delight, and with
 persons, *Ezech. 36. 5.*

If through dissimulation thou
 privily betray them, *Gal. 2. 4.*

If thou abuse them when they
 are dead, *Psal. 77. 2.*

2. In particular.

That is contentions, *Rom. 13.*

3.

The aggrauations are,

Through contentions to bee
 scandalous, *Gen. 43. 7. 1 Cor. 6.*

4.

them.

E 2

To

To sow discord, Prou. 6. 14.

To fall at strife without consideration, especially to bring others in troubles too, Pro. 17. 14. & 20. 3. & 26. 17. & 19. 19.

To oppresse the fatherlesse in suites, Iob 31. 21.

Thus of sinnes against the whole person.

Sinnes against the body.

Sinnes against the body follow, and so men offend.

1. By fighting, and so hee offends that any way woundeth or blemisheth another, Exod. 21. 24. Leuit. 24. 19. Exod. 2. 13, 14. Whether he smiteth in scorne or in fury, 1. Kings 12. 24. Especially, that hurts a woman with child, Exod. 21. 23.

2. By murther, and so he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1. Timothy 1. 9.

To kill ones children, 2 Kings

3 27. though it were done for sacrifice.

on. To kill Gods seruants, *Heb.*

3 0. 11. 37. *Reuel.* 16. 6.

14. To kill himselfe.

scin Thus of offences against the body.

the The sinnes against the soule follow.

Sinnes against the soule.

fol Against the soule offend,

1. Ministers: and so he that is ignorant, and cannot teach and warne the people of their sinnes, *Esa.* 56. 10. *Ezech.* 33.

21. That is prophane in his disposition and life, *Ier.* 23. 14, 11.

3, 14. That runnes before he be sent, *Ier.* 23. 21.

ne of That is negligent in his calling, and vseth not his gifts, 1. *Tim.* 4. 14.

life of That teacheth false doctrine, and prophecietieth in *Baal*, *Ier.* 23. 13.

urther That preacheth peace to wicked men, and strengtheneth them in their euill courses, *Ezech.* 13.

r, 17. E 3 18.

e King 3. 27

18.22. *Ier.* 23.14,15,17.

That teacheth vnprofitably, doating about vaine questions, and strife of words, vsing railing or old wiues fables, and prophane conceits, &c. or the like vnprofitable matter, 1 *Tim.* 3.4,7. and 4.7. and 6.4.

That in his teaching disgraceth and reuileth the godly, *Ezech.* 13.22. *Phil.* 3.2,18.

2. The people, who may be guilty of murthering either others or themselves.

Others, and so he offends,

That suffereth his brother to sinne, and doth not reprove him, *Leuit.* 19.17.

That giveth offence and is a stumbling block to the weak. *Rom.* 14.3. 1 *Cor.* 10.33. *Mat.* 18.6.

That instructs not others when he may and ought.

That maketh or partaketh in any Schisme in the Church, 1 *Cor.* 12.

2. Our

2. Our selues, and so hee of
 lyfends,

ns, That neglects Vision, or the
 ing means of knowledge, & grace,
 are *Hos. 4. 6.*

of. That is subiect to no settled
 d 4 Ministry, but hath itching cares,
 and seekes a heape of Teachers,
 eth *Tim 4. 3.*

3. That is wilfull in impenitency,
Ezech. 1 8.

bee That forsakes the fellowship
 o- of the Saints, *Heb. 10. 25.*

That refuseth admonition, 2.
Chron. 16. 10. Prov. 29. 1.

r to That resisteth the truth, 2 *Tim.*
 im, 3. 8.

is Thus of sinnes against the per-
 ake. sons of men.

CHAP. X.

*Shewing the sinnes against
 Chastity.*

THe sinnes against the purity
 of men follow, and are
 E 4 either

either more grosse and vnusuall,
and against the light of nature,
or else more vsuall.

The grosse offences are,

1. Buggerie, *Exod. 22. 19.*

2. Sodomitic, *Rom. 1. 27.*

1 *Tim. 1. 9, 10.*

3 Incest, *Leuit. 18.*

4. Poligamy, *Mal. 2. 15.*

5. The vnnaturall filthinesse
of women one with another,
Rom. 1. 26.

6. Selfe-pollution, or the
transgression of *Onan*, *Gen. 38.*
9.

7. The sinnes about diuorce:
so he offends,

• That puts away his wife, and
not for fornication, *Math. 5. 23.*

That marrieth her that is vn-
iustly diuorced.

That marrieth himselfe againe,
after hee hath vniustly put away
his wife, *Math. 19. 9.*

8. Fornication, *Ephes. 5. 3.*

6. Whoredome or adultery,
1 *Cor. 6. 9. Iude 15.*

The

The aggrauations of whore-
dome are,

1. To force any to it, *2 Sam.*

13. 14.

2. That a man and his father
should goe into a Maide. *Amos*

2. 7.

3. To condemne it in others,
and yet to commit it himselfe,

Rom. 2. 22.

4. To entice others, *Gen. 39.*

7. Prov. 2. 16.

10. To marry the daughter of
a strange god, *Mal. 2. 11. Nehe.*

13. 27. 2 Cor. 6. 17.

The more visuall *sinnes* fol-
low:

And so men offend either in-
ternally, or externally.

Internally he offends,

That hath impure thoughts,

Math. 5. 28. Ephes. 2. 3. 1 Thes.

4. 5.

That hath inordinate affecti-
ons, and burning lusts, *Colos. 3.*

5.

Externally men offend,

E 5

1. In

1. In their senses, as by impure lookes, *Iob 31.1. Matth. 5.27. 2 Pet. 2.14.*

2. In their gestures, and so they are guiltie of chambring and wantonnes, *Rom. 13.13.*

3. In their words, by filthy speaking, *Col. 3.8.*

4. By vsing the meanes, or occasion of vncleannesse.

The means
of vnclean
nesse.

And in respect of the meanes of vncleannes he offends,

That makes light of the fornication of others, *1 Corin. 5.2. 2. Pet. 2.7.*

That keepeth company with fornicators, *1 Cor. 5.9. Pro. 7.25.*

That giues himselfe to ease and pleasure, *Amos 6.4, 5, 6. Tit. 1.12.*

That vseth lasciuious dancing, *Zeph. 1.2. Marke 6.22.*

That vseth lasciuious bookes or pictures, *1 Thes. 5.22. 1 Cor. 15.23.*

That hauing not the gift of continencie, doth not marry, *1 Cor.*

1 *Cor.* 7. 2.

That disposeth not his children
in marriage, 1 *Cor.* 7. 37.

That sorteth with wine-bib-
bers, and the riotous, *Prou.* 23. 20.

That is desirous of dainties, or
any way giuen to gluttony, *Prou.*
23. 3. *Ier.* 5. 7, 8.

That is giuen to prattling, or
idle gadding from house to
house, *Prou.* 7. 11. 1 *Tim.* 5. 13.

That vseth whorish attire, or
perfumes, *Prou.* 7. 10, 16, 17. *Ze-
phaniab* 1. 8.

That vseth the attire of ano-
ther sexe, *Dent.* 22. 5.

That beguiles another in mar-
riage by error of person, state, or
disease, or the like, *Gen.* 29. 25.

That marieth without consent
of parents, *Gen.* 26. 34, 35.

That is guilty of drunkenesse,
or vseth excessiue drinking, 1.
Pet. 4. 4.

The aggravations of drunken-
nesse, are,

To take a pride in it, *Esay* 28. 1.

To

To be mighty to drinke wine,
Eſay 5. 22.

To continue long at it, *Eſay 5.*
11. Pron. 23. 30.

To make others drunke, *Hab.*
2. 15.

Thus of ſinnes againſt *Chas-
titie.*

CHAP. XI.

*Shewing the ſinnes againſt
mans eſtate.*

THe ſins againſt the eſtates of
men follow, and theſe are
either internall, or externall.

Internall, and ſo he offends,

That is diſcontented with his
eſtate, *Heb. 13. 5.*

That is worldly, and diſtreſſeth
himſelfe with bootleſſe cares a-
bout his eſtate, *Prou. 15. 27. Mat.*
6. 25, 34. Luke 21. 34.

That delights not in his cal-
ling, *Prou. 12. 17.*

That

That is couetous, and in loue
with the things of this world,
Eph. 5. 5. 1 Tim. 6. 10. 1 Ioh. 2. 15.

The externall signes follow,
and so men offend both by omis-
sion and commission.

By omission he offends,

That employes not the good
things he hath, *James 5. 3, 3.*

That relieues not the poore,
and so with-holdeth the good
from the owner thereof, *Prou.*
3. 28.

The aggrauations are,

To forsake the poore, *Iob 20.*

19.

To hide his eyes from the
poore, *Prou. 28. 27.*

That brings not foorth his corne
to sell, *Prou. 11. 26.*

That detaines wages, *Dent. 24.*
14, 15. Leuit. 19. 13. James 5. 4.

That payes not what hee hath
borrowed, *Psalme 37. 21.*

That is idle, and neglects his cal-
ling, *Eccl. 4. 5.* And of this sinne he
is guilty also,

That

That with-draweth not his
foot from his neighbours house,
Pro. 25. 17. 1 Tim. 5. 13.

That is giuen to much sleepe,
Prov. 6. 9, 10.

That is slacke in businesse,
Prov. 10. 4. and 15. 19.

That neglects the opportuni-
ties of his calling, *Pro. 10. 5.*

The aggrauations are,

To bee pertinacious in the de-
fence of it, *Pro. 26. 16.*

To bee a busie-bodie in other
folkes matters, *2 Thes. 3. 11.*

That is slothfull in the busines
of others, *Prov. 26.*

That provides not for his Fa-
mily, *1 Tim. 5. 8.*

Thus of sinnes of omission.

By commission he offends,

That steales, robbes, or pilfers,
which is the sinne mentioned in
the eighth Commandement.

That steales by consequent; as
he doth,

That is an Vsurer, *Exod. 22. 25.
Leu. 25. 36. Dent. 23. 19.*

That

That is guiltie of oppression,
Iob 31. 38, 39. *Amos* 4. 1. *Prou.*
4. 17. *Esay* 5. 8. and 30. 12. espe-
cially hee that loues oppression,
Hosea 12. 7. *Micha* 2. 9.

That vseth fraud in buying and
selling, in mete-yard, waight and
measure, *Dent.* 25. 13, 14, 15.
and he is guilty of this sinne also,

That selleth reffuse, *Micha* 6.

That maketh aduantage of the
pouertie of others, *Leuit.* 25. 39,
&c. *Prou.* 22. 22.

That takes the Mill-stone to
pledge, &c. *Dent.* 24. 6. 12.

That being a buyer, saith, It is
naught, contrary to his owne
iudgement: and so likewise on
the other side, that being a seller,
doth commend it for good, when
he knowes it is not so, *Proverb.*
20. 14.

That vseth any other fraud,
though it bee not in buying or
selling, 1 *Thes.* 4. 6.

And this sinne of stealing, is to
be extended further also, as,

1. To

1. To lesse stealths, as robbing of vineyards, or orchards, or corn in the field, *Dent.* 23. 24. 25.

2. To rash suretiship, *Prou.* 6. 1, 2. and 22. 26.

3. To extremities vsed in recouering our owne rights, *Iob* 24. 3, 4, 9, 10.

4. To not restoring of euill-gotten goods, *Ezech.* 33. 15.

5. To remoouing of Landmarkes, *Dent.* 19. 14.

6. To liuing in vnlawfull callings, such as begging is, *2 Thes.* 3. 11.

7. To vnthriftinesse, in following vaine persons, or spending prodigally on pleasures, or diet, *Prou.* 12. 11. and 21. 17. and 22. 26. and 23. 26.

8. To the concealing of theft, *Prou.* 29. 24.

9. To the Lordly vsage of the borrower, *Prou.* 22. 7.

The aggrauations of the sinne of stealing, are,

To take from the poore, *Dent.*

24.14. *Iob* 20.19.

To reprove it in others, and yet commit it himselfe, *Rom.* 2.21.

To doe it vnder pretence of Religion, *2 Cor.* 11.20.

To oppresse strangers, or wid-
dowes, or the fatherlesse, *Exodus*
22.21, 22.

To blesse the couetous, *Pf.* 10.3.

To commit it in the place of
Iudgement, by peruerting of Iu-
stice, or by extortion, *Ezek.* 22.
12. or by briberie, *Amos* 5.12.
Exodus 23.8. or by refusing to
doe Iustice, *Prou.* 21.7.

To steale thy masters goods,
Titus 2.10.

To steale consecrated things,
by sacriledge or simonie, *Mal.* 3.
8. *Acts* 8.18.20. ✱

To steale a man or maid, *Exo.*
22.16.

CHAP. XII.

THus of the sinnes against mans goods.

The sinnes against mens good name follow : and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousness, *Prou. 12. 17.*

That doth not cleare or deliuer the afflicted, when hee may, *Gen. 40. 23.*

That disgraceth others, by forbearing their company without iust cause, *Iob 19. 3, 19. Psalme 58. 3.*

That is vnthankfull, *2 Tim. 3. 2.*

By commission men offend, internally, or externally.

Internally he offends,

That despiseth his neighbour in his thoughts, *Prou. 14. 21.*

That disdaines at the credit and praise of others, as the Pharisees did.

That

That thirsts after all occasions
of the contempt of others, *Iob*
34.7.

That is suspicious, and thinketh
euill, *1 Cor.* 13.5.

Externally he offends,

1. In witnesse-bearing; and so
he offends,

1.
In witnes
bearing.

That condemnes a man with-
out witnesse, *Dent.* 19.15.

That beares false witnesse.

That is fearefull to beare wit-
nesse to the truth, *Dent.* 21.7,8.

That furthers the euill causes
of wicked men, *Exod.* 23.1.

2. In lying, *Reuelation* 22.15.
and the blame of this sinne rea-
cheth

2.
Lying.

To such as vse dissimulation,
Gal. 2.13.

To such as speake vntruth for
feare, *Gen.* 38.2.

The aggrauations of lying,
are,

The aggra
uations.

To loue lyes, *Reuelat.* 22.15.
Psalme 52.3.

To hate those thou haste
wronged

wronged with thy lyes, *Proverbs* 26.vlt.

To breake promise, 2 *Tim.* 3.3.

To preach falshoods, 1 *Cor.* 15.15.

To say to men in distresse,
There is no helpe, *Psalme* 3.2.
Iob 13.14.

To colour sinne with pretence
of Religion, *Marke* 12.40.

^{3.}
Slandering

3 In slandering and euill re-
ports, *Exodus* 23.1. which is to
be extended also to

Biting iests, *Ephes.* 5.4.

2 To reucaling of secret infir-
mities, *Prou.* 11.13. and 30.19.

3 To the carrying about of
tales, *Leu.* 19.16. *Prou.* 16.28.

To the receiuing and furthe-
ring of slanders, *Ier.* 20.10.

5. To the wresting of mens
words, or telling the truth of
malice, 1 *Sams.* 22.9, 10. *Psalme*
52.1, 2.

The ag-
grauations.

The aggrauations of slander,
are,

1. To encourage themselves
in

in an euill matter, and to commune together about it, Psalme 64.5.

3 To boast of his wickednesse therein, Psalme 52.1.

3 To slander the righteous, and quiet of the Land, Psalme 31.18. and 59.2. and 102.8. and 35.10. and 83.3, 5. and 4.2.

4 To raise an euill report of his Parents, Gen. 9.22.

5 To fill the eares of Princes with clamour, Hosea 7.3.

6 To be a make-bate, or a rayler, 1 Cor. 6.9. 2 Tim. 3.3.

4 In censuring and iudging, Iames 2.4.

The aggravations are,

To search and pry for faults in others, that hee might censure them, Psal. 64.9. Pro. 16.27.

To doe it for things indifferent, Rom. 14.

To censure small faults in others, and to be guilty of great offences himselfe, Matthew 7.

5 In vaine-glory, and minding

too

^{4.}
Censuring

^{5.}
Vainglory.

too much our owne praises.

And so also he offends,

That boasteth of a false gift,

Pro. 27.1.

That iustificeth himselfe overmuch, *Iob 35.2.*

That boasts of to morrow,

Prou. 17.1.

That measures himselfe by himselfe, *2 Cor. 10.12.*

6.
Flatterie.

6. In flatterie, *Psal. 12.3. Prou. 27.14. and 26.26.*

7. In iustifying the wicked, *Prou. 17.15. and 24.24.*

CHAP. XIII.

Hitherto of the sinnes with consent of the will.

The sinnes before consent of the will, are,

1. To want desire of the good and well-fare either of himselfe or other men.

2. To conceiue euill thoughts, *Matth. 15.19.* or couer euill.

3 To

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it bee without purpose to act them outwardly, *Iude 8. Iames 1. 14.*

Hitherto of the sinnes against the Law.

CHAP. XIII.

Shewing how many wayes men offend against the Gospel.

THe sinnes against the Gospel may bee referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1. He sinnes against Christ,
That saith, hee is Christ, *Math.*

14. 5.

That denyeth directly, or by con-

1.
Sinners
against
Christ.

consequent, that Christ is come in the flesh, 1 Iohn 4.3. and 2. 23.

That hath base thoughts of Christ, Esay 53.3.

That saith, hee hath no sinne, 1 Iohn 1.7, 8, 10.

That worships God without Christ, Iohn 17.3. 1 Iohn 2.23.

That vseth not Christ as his owne and only Aduocate, 1 Iohn 2.2. 1 Tim. 2.5.

That loues not the Lord Iesus Christ with inflamed affections, 1 Cor. 16.22. Eph. 6.24. Philip. 3.8.

Hee sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28.13. Psal. 32.5.

That mournes not for his sins, Ier. 5.3.

That forsakes not his sinnes, Prou. 28.13.

Yea hee sinnes against repentance,

That

That repents fainedly, *Jeremi*
3.10.

That repents desperately, as
Cain and *Indas*.

That repents too late, *Iob* 27.
8,9.

That repents by halues, and in
some things onely, as *Abab* and
Herod.

That falls away from his re-
pentance, *2 Peter* 2.19,20.

The aggrauations are,

To be wise to do euill, *Ier.* 4.23

To pursue euill, *Prou.* 11.19.

To reioyce in doing euill, and
make a mocke of sinne, *Prouerbs*
2.14. and 14.9.

To be without shame, and to
declare his sin like the Sodomites,
Esay 5.9. *Ier.* 3.3.

To be incorrigible, *Ier.* 5.3.

To fret, because he is crossed in
sinne, *Prou.* 19.3.

To blesse himselfe against the
curses of the Law, *Dent.* 29.19.

To freeze in security, *Zephai.*
1.12.

The ag-
grauations.

F

To

That

3.
Sinner a-
gainst Faith

To refuse to returne.
3. He sinnes against Faith,
That beleuees not in Iesus
Christ for his iustification and sal-
uation, *Iohn 3.17.*

Yea he offends,
That is carelesse, and neglects
the assurance of Faith, *Heb. 6.12.*
Rom. 1.16.

That in affliction doubts of
Gods fauour and goodnesse, *Esay*
41. and 49.14.15.

The aggra-
uations.

The aggrauations.
Not to seeke after God at all,
Zeph. 1.6.

Not to stirvp our selues to take
hold on God, when mercy is offe-
red, *Esay 64.7.*

Not to answer when God calls,
Esay 50.2.

To forsake our owne mercy, or
scoffe at the signes of it, *Iohn 2.*
18.

4.
Against the
graces of
the Spirit

4. He sinnes against the graces
of the Spirit,

1. That receiues the grace of
God in vaine, *2 Cor. 6.1.*

2. That

2. That turnes the grace of God into wantonneſſe, *Jude 4.*

3. That falls away from the grace of God, either wholly, by forſaking the acknowledgement of the truth, *2 Peter 2. 20.* Or in the ſame meaſure, by loſing his firſt loue, *Renel. 2. 4.*

4. That tempts, grieues, or quencheth the Spirit, *Eph. 4. 30.* *1 Theſſ. 5. 19.*

5. That deſpites the Spirit of grace, and of malice perfecutes the knowne truth, which is the ſinne againſt the Holy Ghoſt, *Hebrewes 10. 26.*

FINIS.

F 2

B

Ex

Pr

THE
SPIRITVALL
TOVCHSTONE

OR,
THE SIGNES OF A GODLY
MAN.

Drawne in so plaine and profitable
manner, as all sorts of Christians
may try themselves thereby.

Together with directions, how the
weake Christian, by the vse of these
Signes, may establish his assurance.

By N. B I F I E L D, late Preacher of
Gods Word at Iffeworth in
MIDDLESEX.

2. Cor. 13. 5.

Examine your selves whether ye bee in the Faith :
proue your selves : Know yee not your owne
selves, how that Iesus Christ is in you, except ye
bee Reprobates ?

LONDON,
Printed by *John Legatt*, and are to be sold
by *Robert Allot*, at the signe of the Beare in
Pauls Church yard. 1630.



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with
ing
well
stud.



TO THE MVCH
HONORED LADIES,

the Ladie Ruth Scydmore,
increase of peace and ioy
in beleeuing.



Ow great the be-
nefit of assurance
of Gods fauour,
and of our owne
saluation is, those
only know that are either scour-
ged with the conflicts and ter-
rors of their owne doubtings or
that are solaced and established
with the sweet dewes of refresh-
ing that arise from a rooted and
well grounded Faith. If men
 studie assurances so much for
F 4 their

their outward possessions in this world, how much more earnest and diligent should men bee to assure Gods love and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a iuster exception against any Religion, then that it should teach, that when a man hath done what he can to observe the directions of that Religion, yet he cannot be sure he shall goe to Heauen.

But since I know that all that are possessed of the grace of Iesus Christ, doe account assurance great riches, I therefore conceive hope that my pains about this subiect will not be altogether unacceptable: and the rather, because in this present Treatise I have endeavored

Dedicatorie.

oured to expresse the signes of
triall in a much more easie way
then before; and besides haue
added directions, that shew
how a weake Christian may
establishe himselfe in his assu-
rance.

I make bold to dedicate my
new assay heerein vnto your
Lidship. You haue heard the
substance heereof preached,
and receiued it with much
gladnesse; and in the primate
vse of these signes, you haue
bene pleased to professe (to the
glory of God) that you haue
found much contentment and
establisment of your owne
assurance. Your eminencie in
the sincere profession and pra-
ctice of true Religion, and the
shining of the graces here trea-
ted of, long acknowledged by
many witnesses, haue made

*you worthy to bee publikely
observed and prayed in the
Churches of Christ: and your
great respect and favour shew-
ed to mee, hath made this way
of testifying my thankfulness,
but as a small pledge and assu-
rance of my desire to doe your
Ladiship any service in the
things of Iesus Christ. Thus
beseeching God to enlarge the
comforts of his Spirit in your
heart, and to prosper you in all
things that concerne the blef-
sed hope of the appearing of Ie-
sus Christ our mighty God and
Saviour, I end and rest,*

Your Ladiships to be
commanded,

N. BEFIELD-



CHAP. I.

*Describing the godly man by such
signes as discover him to the
observation of other
men.*

THe signes of the true
Christian, that hath
true grace in this
world, and shall be
saved in Heaven when hee dies,
may be cast into two Catalogues.
The one, more briefe: the other,
more large. The one *Catalogue*
of sinnes, describes him by such
markes, as for the most part
doe outwardly distinguish him
amongst men. The large *Cata-*
logue I intend especially as a more
infallible and effectuell way of
triall, as containing such signes as
for

Two Cata-
logues of
sinnes.

for the most part are not obserued by other men; or not fully, but are knowne to himselfe, and can bee found in no reprobate.

For the first *Catalogue*: the true Christian vsually discouers himselfe by these markes.

The shorter Catalogue handled in this Chapter.
1 He auoides the company of the wicked.

First, he will not *have fellowship with the vnfruitfull works of darkness*; hee will not *walk in the counsell of the wicked*, nor *stand in the way of sinners*: He will not sort himselfe with *workers of iniquity*, *Psalm 1.1. and 26.4, 5. 2 Cor. 6.*

2 Hee is sorrowfull for his sin.

Secondly, Hee will afflict and humble^s his soule for his sinnes, mourning and weeping for them till the Lord be pleased to shew mercy and forgiue him. He doth account his sins to be his greatest burthen. He cannot make a mock of sinne, &c.

3 Hee is thoroughly reformed in his conuersation.

Thirdly, He labours to be holy in all parts of his conuersation, watching ouer his owne waies at all times, and in all companies, *Pf. 50.23. Esay 56.1. 2 Pet. 3.4.*

Fourthly,

of a godly man.

III

Fourthly, he makes conscience of the least commandements as well as the greatest, auoyding filthy speaking, and vaine iesting, and lasciuiousnesse, as well as whoredome: lesser oathes as well as the greater; reproachfull speeches as well as violent actions, &c.

4 He maketh conscience of lesser sins as well as greater.

Fiftly, hee loues and esteemes, and labours for the powerfull preaching of the word, aboue all earthly treasures.

5 He loues preaching.

Sixtly, he honours and highly accounts of the godly, & delights in the company of such as truely feare God aboue all others, *Psalm* 15.4.

6 He esteemes the godly aboue all men.

Seuenthly, he is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods seruice publike or priuate. *Esa* 56. and 58.

7 He is carefull of the sanctification of the Sabbath.

Eightly, hee loues not the worldly, neither the things thereof

8 He is not in loue with the world.

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *loue the appearing of Christ.*

9.
He loues
his ene-
mies.

Ninthly, He is *easie to be intrea-
ted*, hee can *forgiue his enemies*, desires peace, and will doe good, euen to them that persecute him, if it lye in his power, *Mat. 5. 44.*

10. He is
constant in
good cour-
ses, though
opposed.

Tenthly, Hee goeth on in the profession of the sinceritie of the Gospel, and doth such duties as he knoweth God requires of him in businesse of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

11. He
serues God
in his fa-
mily.

Eleuenthly, He setteth vpa daily course of seruing God, and that with his family too, if hee haue any; and exerciseth himselfe in the word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

CHAP. II.

*Shewing the generall division of the
signes, and the wayes how
the signes were
found out.*

THUS of the shorter Catz-
logue of finnes. Now it fol-
lowes, that I proceed to those
infallible markes of *Election* and
Saluation. And whereas I haue
diuers yeeres since published a
Treatise which I called *Essayes*, or
Signes of Gods loue and mans
saluation: Hauing obserued that
diuers haue accounted the man-
ner of setting the Signes' downe
somewhat obscure in diuers parts
of the Booke, I will now, by
Gods assistance, for the helping
of the weakest *Christians*, in this
Treatise, endeavour to expresse
my selfe in this Doctrine of the
tryall of a true Christian estate,
in a more plaine and easie course
of

The occa-
sion of this
Treatise.

of examination ; and leaue both the former Treatise and this new *Catalogue* vnto the blessing of God, and the free choise of the godly Reader, to vse which hee findeth most agreeable to his own taste, being both such as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The signes
referred to
six heads.

In this proiect then, I consider of the triall of a true Christian sixe wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualified.

Fourthly, in the workes of his obedience.

Fifthly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which hee differs from all the wicked men in the World, so as neuer any wicked man could

could find these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true *Christian* may not doubt of his estate, having found these signes in himselfe, let him consider the proofes annexed to each signe: and that nothing may bee wanting to his abundant consolation, I will tell him, how I found out these signes, and by what grounds I proceeded.

The infallibility of the signes.

3.
Wayes to find out the signes of a godly man in Scripture.

There are three sorts of places in Scripture (as I conceiue) which doe point out the grounds of infallible assurance in those that can attaine vnto them: as first, such places as expressly doe affirme, that such and such things are signes. As for example, 1 *Iohn* 3. 14. *Hereby we know, that wee are translated from death to life, because wee loue the brethren.* Heere the holy Ghost shewes vs expressly, that the loue of the brethren

thren is a signe, by which a Christian may know, that he is translated from death to life: and so the Apostle *Paul* giues signes to know whether their sorrow were after God, or no, *2 Cor. 7. 11.* So doth the Prophet *David*, *Psalme 15.* giue diuers signes, by which the man that shall dwell in Gods holy hill, may be knowne. So the Apostle *James* tells vs, how wee may know the wisdom from above, by reckning the fruits and effects of it, *James 3. 17.* So doth the Apostle *Paul* tell vs, how we may know, whether we haue the Spirit of Christ in vs, or no, *Rom. 8. 9, 15, &c. Gal. 5. 22.* and *4. 6, 7.*

Secondly, I finde out signes, by marking whar graces in man the promises of God are made vnto. For thus I reason: Whatsoeuer gift of God in man brings him within the compasse of Gods promises of eternall mercy, that gift must bee an infallible signe
of

of saluation. But such are such and such gifts, as the instances in diuers Scriptures shew: And therefore the man that can finde those gifts in himselfe, shall bee certainly saved. As for example: The Kingdome of heauen is promised to such as are *poore in spirit*, Matthew 5. 3. From thence then I gather, that pouerty of spirit is an infallible signe. The like I may say of the *loue of the Word*, and of *uprightness of heart*, and of the *loue of God*, and the *loue of the appearing of Christ*, &c.

Thirdly, I finde out other signes, by obseruing what godly men in Scripture haue said for themselves, when they haue pleaded their owne euidence for their interest in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen so may any Christian proue that he is not an hypocrite

hypocrite neither. As for example, *Iob* being charged to bee an hypocrite, and lying vnder the heauy hand of God, pleades his cause, and proues that hee was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods Word, and *desire after it, as after his appointed food*, *Iob 23. 10, 11, 12.* More of this kinde thou maist find in the proofes of particular signes.

Now whereas some signes are generall, and thou mightest doubt of the exposition, namely, how that signe is infallible in such and such sences; for thy establishment heerein, thou mayest obserue, that I expound the signe as it is expounded in other seuerall Scriptures. As for example: The loue of the brethren, is a generall signe. Now how shalt I know that I haue the right loue of the brethren? This I explaine, by tying to diuers other Scriptures,

tures, wherein the particular explanations of this signe are pleaded.

CHAP. III.

*The tryall of a Christian by the
signes of true humi-
liation.*

THe first way then, by which a Christian may trie himselfe, is to examine himselfe about his humiliation for sinne, whether it bee right or no. For vnder this head is comprehended the explanation of the doctrine of pouerty of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to haue attained that, which no reprobate could euer attaine, and that in diuers particulars, as,

First,

19. Signes
of true hu-
miliation.

1.
Hee sees
his finnes.

First, Hee hath a *true fight and sence of his finnes*. Hee discernes his sinfulness of life both past and present, and is affected and payned vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his finnes, *Ier. 3. 12. Matthew 11. 28. Matthew 5. 4.*

2.
He feares
Gods dis-
pleasure.

Secondly, He *trembles at Gods Word*, and feares his displeasure while it yet hangs in the threatenings, *Esay 66. 1, 2.*

3.
He trusts
not vpon
the merits
of his own
workes.

Thirdly, He *renounceth his owne merits*, and disclaimeth all opinion of true happinesse in himselfe, or in any thing vnder the Sunne; as being fully perswaded that hee cannot bee saued by any worke of his owne, or be happy in enioying any worldly things; and therefore is fully resolved to seeke for the chiefe good in Gods fauour in Iesus Christ onely.

4.
He mournes

Fouthly, He *mournes heartily and secretly for his finnes*; and so he doth,

1 For

1 For all sorts of finnes: for secret finnes as well as knowne finnes; for lesser finnes as well as greater; for the present euils of his nature and life, as well as finnes past: yea, for the finnes he hath loued, or haue beene gainefull and pleasing to him. Yea, hee grieues for the euill that cleaues to his best workes, as well as for euill workes, *Esay 6. 5. Rom. 7. Esay 1. 16. Mar. 5. 4.*

For all
sorts of
finns.

2 For sinne as it is sinne, and not as it doth or might bring him shame, or punishment in this life, or in Hell.

For sin as it
is sinne.

3 He is as much troubled for his finnes, as hee was wont, or now should bee for crosses in his estate. Hee mournes as heartily for the sorrowes that fell vpon Gods Sonne for his sinne, as if hee had lost his owne and onely Sonne, *Zach. 12. 10, 11.* or at least this he striveth for, and iudgeth himselfe, if worldly afflictions doe trouble him more then his sins.

As much
as for
crosses.

Psalme

5. And for
the finnes
of others.

Psalme 38. 5.

Fiftly, hee is truly grieved and vexed in soule for the *abominations* that are done by others, to the dishonour of God, or slander of true Religion, or the ruine of the Soules of men. Thus *Lot*, 2. *Pet. 2. 7.* and *Dauid*, *Psalme 119. 136.* and the mourners marked for Gods owne people, *Ezech. 9.*

4.

6 And for
spirituall
iudgements.

Sixtly, he is heartily affected and troubled, and grieved for *spirituall iudgements*, that reach vnto the soules of men, as well as wicked men are wont to bee troubled for temporall crosses; and so he is grieved and perplexed for *hardnesse of heart*, (when hee cannot moune as hee would,) and for the *famine of the Word*, or for the *absence of God*, or for the *blasphemie of the wicked*, or the like. *Psalme 42. verses 2. 3.* and *Psalm 137. Nehemiah 1. 3, 4. Esay 69. 17.*

7. And is
moued.

Seuenthly, hee is most stirred

vp to abate himselfe, and mourne
for his sinnes, when hee feels God
to bee most mercifull. The good-
nesse of God doth make him feare
God, and hate his sinnes, rather
then his iustice, *Hos. 3. 5.*

Eightly, his griefes are such as
can bee asswaged onely by spirituall
meanes. It is not sport or merrie
company that eateh him: his
comfort is onely from the Lord
in some of his ordinances. As it
was the Lord that wounded him
with the sight of his sinnes, so to
the Lord onely hee goeth to bee
healed of his wounds, *Hos. 6. 1, 2.*
Psal. 119. 23, 24, 50.

Ninthly, in his griefes hee is in-
quisitive: hee will aske the way, &
desire to know how hee may bee
sued. Hee cannot smother and
put off his doubts in so great a
businessse. Hee dares not now any
longer bee ignorant of the way
to heaven. Hee is not carelesse, as
he was wont to bee, but is seri-
ously bent to get directions from

8 And hee
is eased
onely by
spirituall
meanes.

9 And is
enclined to
learne
how to be
sued.

G

the

the Word of God about his reconciliation, sanctification, and saluation, &c. Ier. 50. 4, 5. *Acts* 2. 37.

10 And is
fearefull
of being
deceiued.

Tenthly, he is fearefull of being deceiued, and therefore is not slightly satisfied. He will not rest vpon a common hope, nor is hee carried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is hee pleased that hee hath mended some faults, or begun to repent: but *repenting hee repents still*, that is, he takes a sound course to bee sure his repentance bee effectually performed, Ieremie 31. 16.

11 And
earnestly
desires to
lead an ho-
ly life.

Eleventhly, he is vehemently carried with *the desires of the sound reformation of his life*. His sorrow is not *water*, but *washing*; nor is it euery washing, but such as *maketh cleane*. Worldly sorrow may haue much water, but it maketh nothing cleane; whereas godly sorrow alwayes tendereth

to reformation & sound amendment.

Twelfthly, in all his sorrowes hee is supported by a secret *trust* in the mercie and acceptation of God: so as no miserie can beate him from the consideration and inward assistance and hope in the mercie of God. In the *very* disquietnesse of his heart, the desire of his soule to the Lord, and before his presence; though it be neuer so much cast downe, yet hee waits upon God for the helpe of his countenance, and in some measure condemnes the vnbeliefe of his owne heart, and trusts in the name of God, and his neuer-failing compassions, *Psalme* 38. 9. and 42. 5, 11. *Lam.* 3. 21. *Zeph.* 3. 12.

12
And trusts
vpon
Gods mer-
cy in his
griefe.

13. Hee is wonderfully inflamed with love to God, if at any time let him know that hee heareth his prayers. In the midst of his most desperate sorrowes his heart is eased, if he speed well in
G 2 prayer,

13
And is
in love
with God,
if he heare
his prayers

14 And
daily iud-
geth him-
selfe for
his sinne.

prayer, *Psalms* 116. 1, 6.

14. Hee daily *keepe* an *assise* upon his *owne* *soule*: hee *iudgeth* himselfe for his *sinnes* before God, *arresting*, *accusing*, and *condemning* his *sinnes*. Hee *confesse*th his *sinnes* particularly to God, without *biding* any sinne, that is, without *forbearing* to pray against any sinne hee knowes by himselfe, out of any desire he hath still to continue in it; and by this signe he may be sure he hath the *Spirit of God*, and that his *sinnes* are *forgiven* him, *Esay* 4. 4. *Psal.* 32. 5. 1. *Iohn* 1. 7, 9. 1. *Cor.* 11. 32.

15. And
prayers in
the holy
Ghost.

15. His *requests* are *daily* *pow-
ered out* unto God. Hee cryes unto God with affection and confidence, though it be with much weakenesse and many defects, as the little child doth unto the father, and thereby hee discovers the *Spirit of adoption* in him, *Rom.* 8. 15. *Zacha.* 12. 10. *Ephesians* 3. 12.

16. Hee

16. Hee is unfainedly desirous to be rid of all finnes; as well as one. There is no sinne he knowes by himselfe, but d-stb desire as heartily that he might neuer commit it: as he doth that God should neuer impute it. This is a neuer-failing signe, a fundamentall one, 2 Tims. 2. 19.

16. Desiring to be rid of all sinne.

Note this.

17. Hee is content to receive euill at the hand of God, as well as good, without murmuring, or letting go his integritie; as beeing sensible of his owne deserts, and desirous to approue himselfe to God, without respect of reward. This proued that Iob was an holy and vpright man, Iob 1. 1. and 20. 3, 10.

17 And is willing to suffer affliction.

18. Hee dislikes sinne in all, euen in those that are neere and deare vnto him in other respects, 1 King. 25. 12, 13, 14.

18 He dislikes sin in all.

19. Hee is innocent from the great transgressions, and keeps himselfe from his owne iniquity. He is not subiect to the damnation of sinne.

19 Sinne reignes not in him.

sinne. Sin doth not reigne in him,
Psal. 16. 13. 2. *Sam.* 22. 24.

20 Hee
 humbles
 himselfe
 for sin e-
 uen in his
 prosperity.

20 Hee finds a desire to be rid
 of sinne, and to humble himselfe
 for it *in prosperitie* as well as ad-
 uersitie. Hee leaues sinne, before
 sinne would leaue him. Hee for-
 sakes it then, when hee could
 commit it without apparent dan-
 ger, *Iob* 8. 5, 6.

21 And in
 aduersitie
 his heart
 is upright.

21. Or if hee bee in aduersity,
his heart is upright, without lying
 or dissimulation. Hee so seeketh
 the pardon of his sinne s then, and
 so promiseth amendment, as that
 hee is also carefull to practise it
 when hee is deliuered. Hee is not
 like the Israelites mentioned,
Psal. 78. 36, 37.

22 Hee ac-
 counts of
 spirituall
 things as
 thy best
 things.

22. Hee makes a *supernatural*
valuation of spirituall things, ac-
 counting them as pearles of the
 best price, not too deare bought,
 if hee purchased them with all the
 worldly things he hath, and con-
 trariwise, accounting himselfe
 exceeding poore if hee want
 them,

them, or the meanes of them
Mat. 13. 45, 46. Psal. 42. & 63. 1, 3.

23. Hee hath lost his wonted
taste in earthly things: his heart
 is not transported with admiration
 of them, or the inordinate
 desire of worldly things. Hee
loves not the world and this life as
 hee was wont to doe. Though he
 vse the world, yet hee easily con-
 fesseth himselfe to bee a *stranger*
and pilgrim here. Hee giues over
 the *unnecessarie pleasures and pro-*
fites of this life, *Heb. 11. 13. 1 Iohn*
2. 14, 15. Rom. 8. 5. Hee is wearie
 of the world, and willing to for-
 go societie with the men of this
 world; the workers of iniquitie,
Psal. 6. 8, 9. and 36. 12. and 26. 1,
2, 3, 4.

23.
 He doth
 not fauour
 the things
 of the flesh
 and the
 world.

24. If the Lord bee silent, and
 answer not his desires, but hides his
 face: his spirit faileth, and he is as
 one that goeth downe into the pit:
 it troubles him as a sore crosse;
 and so contrariwise, *Psal. 26. 1.*
 and 88. 13, 14. 15. and 143. 7.

24.
 He is much
 grieved if
 God hide
 himselfe.

25.
O a Lyon
he be-
comes a
Lamb.

26.
His spirit
is without
guile.

John 16.33, 28.

25. If hee hath beene a man
subiect to boisterous, violent, and
hartfull affections, hee is now be-
come tame: Of a *Lion* hee is be-
come a *Lambe*, and a *little childe*
may leade him, *Esay. 11.6.*

26. Hee hath a *spirit without*
guile, *Psalme 32.2.* Hee is more
desirous to bee good, then to bee
thought to bee so; and more seeks
the power of godlinesse, then the
shew of it, *Iob 1.1. Prov. 20.6, 7.*
His praise is of God, and not of
men, *Rom. 2.29.*

And thus much of the triall of
his humilation. The signes of his
faith follow.

CHAP. IIII.

The tryall of a godly man by
his Faith.

Faith is the next thing to bee
tryed in a child of God. And
in

in as much as there are diuers
kindes of faith; and experience
shewes in many that giue no
signes of repentance, that they
will not bee beaten from a con-
fident presumption that Christ
died for them, euen for them in
particular: it stands vs in hand to
try our perswasion by true rules
of Scripture, that so, if it will
abide the trial of the touchstone,
we may lay it vp as a hid trea-
sure and a wonderfull grace of
God; and if otherwise, wee may
repent vs of presumption, as a
deceivable signe.

But before I open the signes
of this sinne, the Reader must be
admonished of three things.

First, that I intend not by these
signes to shew, how faith may be
bred or *begotten* in vs, but how
faith may be *proved* and declared
to be in vs. For it is the *promises*
of God in the Scripture that
breed faith: nor can humane
reason beleue such great things.

Why wee
should try
our faith.

The drift
is to shew
how faith
may bee
proved, not
how it
may bee
bred.

from God for any thing that is in vs, but onely because wee see the Word of God assuring such happinesse vnto such as lay hold vpon them. So that, that which breedes faith, is the *reuelation of Gods promises*, by his *Word and Spirit*. Yet notwithstanding, the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in vs.

A second
causal.

Secondly, that I stand not precisely vpon the order of these graces of God in vs, nor determine that question, which graces are wrought first in the heart of a man: but that which I haue specially aimed at in the order of setting them downe, is to begin at those that either first appeare in a Christian, or are easiest (as I conceiue) to bee discerned in him.

The 3 note
by w-y of
preface.

Thirdly, that I intend especially the tryall of such Christians

as agree in this, that they are perswaded that Christ died for them; that so the true Christian may see reason to comfort himselfe, that his perswasion is no presumption, as is the perswasion of the most. It is true, that diuers of the signes of faith here to bee handled, will shew faith in the weakest Christian; though hee will not yet bee brought to acknowledge any perswasion. For this perswasion may bee secretly wrought vpon the heart: as it is when it relieth vpon the merits of Christ onely for saluation, though the iudgement of the Christian bee not resolved against his doubts.

The question then is, how a Christian may trie his perswasion of Gods mercy, and his interest of Christs merits, whether it bee right or no.

For answer hereunto, I say, that the true Christian doth prooue his faith and perswasion
to

The true
faith.

1.
Was
wrought
by the
Word
preached.

to bee right, by these signes following.

First, His faith or perswasion was wrought by the hearing of the Word preached: And therefore thou must first aske thy selfe, how thou comdest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attaine it by meere naturall meanes or helpes, thou art deceiued. For, faith is first wrought by the Holy Ghost, in the preaching of the Gospel, as it is most cleare by the words of the Apostle, *How shall they beleene in him of whom they haue not heard? and how shall they heare without a Preacher?* Romanes 10. 14. And whereas it may bee, that many Christians haue not obserued the working of their faith, and haue forgotten the time of their conuersion, & haue not iudgement to discern how the Lord by the ministry of his seruants did change their hearts, and leade them to Christ:

Christ: therefore when this first signe cannot comfort, they must try themselves by the rest that follow.

Secondly, Hee hath an high *estimation of Iesus Christ*. For the man that hath true Faith, accounts all things most base in comparison of the knowledge of Christ, and the love of God in him. Hee had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all the world: Yea, is the onely thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that beleue*, 1 Peter 2. 6. and by this signe *Paul* knew that hee was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world, *Phil.*

3.9.

Thirdly, Hee readily receives the testimony of Gods Ministers speaking out of the Word, and stickes to it against all the contradictions

2.
Esteems
Christ
above all
things.

3.
Receives
the testi-
mony of
Gods Mi-
nisters be-
fore all the
world.

traditions of the World. The Apostle Paul, 2 Thess. 1. 10. shewes, that this signe will bee pleaded and acknowledged in the day of Christ: *Christ*, saith hee, *will bee made admirable in them that beleue.*

Now some may say, But how shall wee know that wee doe beleue?

Why, saith hee, you are true beleeuers, *because yee receiued our testimonie*; and this shall be to your praise in that day.

4 Cast out
hypocrisie.

Fourthly, Hee cannot abide counterfetting and hypocrisie. If it bee a right perswasion, it is a faith vnfained: Vnfained, I say, as in other respects, so in effect, because it cannot abide fainting, but with speciall hatred purgeth out hypocrisie, which the perswasion of hypocrites neuer doth, 2 Tim. 1. 5.

5 Will abide
triall.

Fifthly, This perswasion is permanent: it will endure tryall, it will hold out in the euill day;

it inclines the heart to cleave to Iesus Christ, eu n in the fire of tribulation, in the midst of *manifestations*, and disgraces, and temptations. It is like the *Gold* in the *Furnace that perisbeth not*: nor will it barely hold out; but a Christian by his faith comforts and supports himselfe in affliction, so as his faith becomes to him both a *breast-plate* and an *helmet*: whereas the best faith, that is not *the faith of Gods Elect*, will proue but drosse, if it bee cast into the Furnace of temptation, further then it is supported by carnall meanes and helpes, *1 Peter 1.6,7. 2 Tsm. 1.12. 1 Thess. 5.8. Epbes. 6. Luke 8.13.*

Sixthly, Hee will belecue all things, I say, all things that he apprehendeth to be required, threatened, or promised in the word. To belecue some things only, may be in any other kind of faith, especially when they are such things as stand with their owne reasons,

6. It be-
leues all
things.

OR

or wils, or affections, or the common opinion of other men: But this is the glory of a lively iustifying faith, it will giue glory to God in all things. *What can God speake, it can beleeue*, so soone as it knowes it is spoken of God, though it bee neuer so contrary to the iudgement of flesh and blood, *Acts 24. 14.*

7 Will not
make haste.

Seuenthly, *Hee will not make haste*. This was the signe giuen in the Prophet *Esayes* time: He that beleeueth will not make haste. He had prophesied of hard times to fall vpon all the people: Now this would shew amongst them, who were true beleeuers. For those that trusted in God, would *not make haste* to vse ill meanes to helpe themselves; they would stay their hearts in *rest and quietnesse*, and they would stay their feet too from running to *Egypt* or to *Assur*, which God had forbidden, *Esaie 28. 16.*

If faith be right, and thy perswasion

swasion a sound perswasion, and well grounded, there are ioyned with it these things following.

Eightly, His perswasion is ioyned with a good and pure conscience; a conscience, I say, that makes him carefull to auoid sinne, and doe good duties, and to serue God in sinceritie, whereas the perswasion that is in wicked men, is not accompanied with a good conscience, they doe not make conscience of their wayes. Now this is a cleare rule of difference, *1 Tim. 1. 5, 16. and 3. 9. Heb. 10. 12.*

Ninthly, Hee hath a spirit of discerning. There is a great deale of light comes into the heart with faith. A man cannot beleeue, and bee ignorant still. The Christian that is endued with faith from above, is endued with ~~wise~~ *wise* from above: so as he can conceiue of the things of God that concerne saluation, which
the

8.
Is accom-
panied with
a pure con-
science.

9.
And a spi-
rit of dis-
cerning.

the naturall man perceiueth not.
 Though hee may want still in many knowledges, yet hee hath skill in some measure to learne how to bee saued. The doctrine of saluation hee can now vnderstand, which is taught in the ministry of the Word; and hee now can make some good vse of reading the Scriptures, that before discerned little or nothing in them. *The uile that lieth vpon the hearts of all flesh, is now taken from his eyes; yea the very entrance into Gods Word giueth light to the simplest beleeuer.* Hee that was stupid and vnteachable before, doth now *heare as the learned*, with an holy kinde of in-sight and iudgement, *2 Tim. 3. 15. Psalme 119. 130. Prov. 1. 4, 8. and 9. 4, 5.*

10
 And the
 witnesse of
 the Spirit
 of adop-
 tion.

Tenthly, Hee hath a witnesse within himselfe, *Hee that beleeneth, hath a witnesse in himselfe*, *1 Iohn 5. 10.* For he hath the Spirit of adoption to certifie him infallibly of Gods loue to him, and that hee

is the childe of God, *Rom. 8. 15, 16.* & thus the beleeuers are said to bee *sealed by the Spirit of promise*, *Eph. 1. 13, 14.* God leaues a pawne, a pledge with euery Christian that shall bee saued, to be as the earnest of his saluation, and this pledge and earnest is Gods Spirit. And the Spirit testifies to the beleuer, partly by reuealing vnto him the certainty and truth of Gods promises in his Word; and partly by printing vpon his heart these sauing graces, which distinguish him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the Holy Ghost, in the vse of Gods Ordinances, as the inward ratification of the assurance of Gods loue and goodnesse to the beleuer. Of which after.

Lastly, Faith may bee discerned by many things it worketh, which are the fruits of it: and by the fruits of Faith, wee may know

II.
Beareth
th se fruits
following.

know faith it selfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be scene without much digging; but by the fruit the tree beareth, wee may know what kinde of roote it hath, and of what sort it is. Now the fruites of faith and these that follow, and such like, as,

1.
Loue.

1. Loue to God and the godly: for *faith worketh by loue*, Galat. 5.6.

2.
Purity of
heart.

2. Cleannesse of the thoughts and affections: For *faith purifieth the heart*. It maketh a man strue after inward purity, as well as outward: to get a *cleane heart*, as well as *cleane hands*. It worketh humiliation for inward sins as well as outward, *Act. 19.9.* and drives a man to seeke pardon in the Name of Christ, for all sorts of inward perturbations and secret euils.

3.
Victory o-
uer the
World.

3 *Victory over the World*. Faith ouercometh the world, 1 *John*

5.4, 5.

5.4.5. and so it doth, when it maketh a man to rest vpon God, and his truth and promise, as if he be put to it, to deny the respect of his owne credit, or profit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding himselfe ouer to be guided by Christ, and his truth, vnto the death, *Psalme 18. 14. Hee liues by his faith, Gal. 2. 20.*

4. Humility. For a true faith excludes boasting of our owne labours, gifts, or praises; and makes vs able, out of the sense of our owne vilencesse, to acknowledge all the glory to Gods free grace and loue in Iesus Christ, *Rom. 3. 27. Gal. 3. 22.*

The confession and profession of the truth. Faith will make a man speake in defence of the truth: *I haue beleueed, therefore haue*

4 Humility.

5 Confession.

Faith
1 John
5.4,5.

have spoken, saith David, *Psalm*
116: which the Apostles plead to
proue their faith also, 2 *Cor.* 4.
13, 14.

6 Application
of
Christs
righteous-
nesse.

6. The putting on of righteous-
nesse, which is not by the workes
of the Law done by vs. The ap-
plication of, and relying vpon the
righteousnesse of Iesus Christ, is
the proper and onely worke of
true faith, *Rom.* 10.

7 A very
spring of
grace.

7. It opens a spring of graces
in the heart of a true Christian:
he that is a true belecuer, is quali-
fied with sundry heauenly gifts
which were not in him by nature;
which gifts doe daily discouer
themselves in his heart, flowing
from thence, as if there were a
spring of liuing water in his belly.
*Sanctification of the Spirit and faith
of the truth*, be inseparable, *John*
7.38. 2 *Thess.* 2.13.

CHAP. V.

The tryall of a godly man by such heavenly gifts as serue him in his journey to Heauen.

THUS of his tryall in his humiliation, and in his faith. It followeth in the third place, to try him by his gifts, which are the fruits of faith. The true Christian differs from the wicked man, in two sorts of gifts: Some of them are such gifts as are bestowed vpon him from above, but serue him onely for spirituall vse, *whue hee is on the way* in his journey to Heauen, and so onely in this life; such as are: *the sacred thirst: The loue to the Word,* and meanes of his holinesse: *The Spirit of supplication: The loue of his enemies; and his desire after the appearance of Iesus Christ.* Other gifts hee hath, which will accompany him *home*
into

Two sorts
of graces
in a Christian.

into his heavenly Countrey, and abide vpon him for euer, and are not abolished by death: such as are *sauiing knowledge, the love of God, and the love of the godly*. First therefore of those heavenly gifts, which will passe away; and so he is qualified with true distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian, tryed by signes.

The first is, *his holy thirst*; which is an heavenly kinde of appetite, by which hee is carried to the desire of things aboue nature; such as are the merits and *righteousnesse of Christ*: the *fauour of God*: the *presence of God*: the *full deliuerance from all sinne*: the *remouing of spirituall iudgements*: the *saluation of other men*, and the like; and this thirst is a signe the more infallible:

I Because it is *constant* and indelible in this life. There is no part of this life, but it continueth either in the *sense* of his affliction, or in the *iudgement* of his vnderstanding.

derstanding, so as hee accounts
spirituall things to bee the best
things: and though at some times
his affection may be the lesse mo-
ued after them, yet his appetite is
daily renewed, as it is in the hunger
or thirst that is bodily.

2. Because it is *industrious*. For
this holy thirst will guide him to
a carefull use of all the meanes, by
which good things may bee at-
tained; and doth not breathe it
selfe out onely with sudden and
vaine wishes, or flashes of desire,
Psa. 17. 4. 1 Pet. 2. 2. Psa. 63. 1, 2.
Psa. 1. 2. Acts 2. 37.

3. Because it workes a constant
and secret *meditation* of heavenly
things desired, the heart fre-
quently seekes after God day and
night, *Esa. 26. 9. Psal. 63. 1, 6.*
For what wee desire fervent-
ly, wee thinke on almost con-
tinually:

4. Because if the Lord quench
this thirst, and satisfie his desire in
spirituall things, the soule becomes

as a waired garden; and then folowes in him an heaucnly kind of *satisfaction and contentment* with singular delight in the soule, and *vowes* and wishes of infinite and eternall thankfulness. *Psalme 63. 4, 5. Ieremiah 31. 25, 26.*

And thus much of the first gift.

His tryall
by his loue
to the
Word.

Secondly, The loue to the VVord is another signe that he is the Child of God, and a cleare euidence of his saluation. Now because all sorts of wicked men may resort to the exercises of the VVord, and those that haue but a temporarie faith, may shew a great estimation of the VVord, and find ioy in the hearing of it, and shew much zeale in things that concern the Word, and may yeeld some obedience to the directions of the VVord also: it is profitable to consider how the true Christian may proue that his affection to the VVord is more sincere

sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is found in his love to the Word, by these marks.

1 By his manner of receiuing it, when hee doth receiue the Word, *as the Word of God, and not of men*: setting his heart before Gods presence, & being affected as if the Lord himselte should speake vnto him. This no wicked man dares doe: he dares not present himselte with the whole intendments of his heart before the Lord. For this signe the Apostle *Paul* acknowledgeth the Thessalonians to bee true Christians, *1 Thess. 2. 13.*

13
Signes to
try his af-
fection to
the Word
by.

2 By his appetite to his Word. For there is in a godly man a true an hunger after the Word, as the food of his soule, as there is in his stomacke after the food of his body; which shewes it selfe to be the more sincere, because it is constant; hee desires the

Word at all times, *and as his appointed foode daily*; as it is in the bodily appetite, though after feeding, the stomack may seeme to bee full and satisfied, yet the hunger reuiues againe every day, so is it with the heart of a Child of God: whereas wicked men regard the Word but by fits, and in a passion, and then at length fall cleane away from the affection to it, *Psal. 119. Iob 23. 12.*

3. By his loue to them that loue the Word.

4. By his sorrow, because other men keepe not the Word, *Psal. 119. 136.*

5. By his vnfaigned estimation of the V Word aboue all worldly things, accounting it to bee an happy portion to enioy the word in the power and profit of it, *Psal. 119. 14, 72, 111.*

6. By his desire and delight to exercise himselfe in it day and night, that is, constantly, *Psa. 1. 2.*

7. By

7. By his griefe, either for want of the meanes by which the VVord might be taught vnto him with power, accounting such want of the meanes to bee a sore famine; or for want of successe in the vse of the meanes when he doth enioy it, *Psal. 42. 3. Amos 8. 12.*

8. By the extent of his loue to all the VVord of God, euen the Law, that with threatening shewes him his sin, and searcheth out his most secret corruptions; beeing most affected with that ministry that doth most sharply rebuke sinne.

6. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the foode of his body, *Iohn 6. 17. Amos 8. 12.*

10. By the constant sweet taste he finds in it, especially when it is powerfully preached, *Psal. 19. 10 2 Cor. 2. 15.*

11. By the end he propounds

H 3

vnto

into himselfe in the vse of the Word, which is, that hee might not sin: and that his wayes might be pleasing to God, hiding the word in his heart to this purpose, *Psal. 119. 11.*

12. By his willingnesse and resolution to deny his owne reason and affections, his credit, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his hearty respect of the Gospel, *Marke 10. 29. 1 Cor. 1. 18.*

13. By the effects of it: as,

1. When for the loue he beares to the Word, hee will separate himselfe from the wicked, that might any way with-draw his heart, or endanger his disobedience, *Psal. 119. 115.*

2 When he accounts the V Word to bee his chiefe comfort in affliction, and finds it to be the maine stay and solace of his heart, *Psal. 119. 23, 24, 50, 51, 54. 143.*

3. When

3. V When it workes in him effectually the redresse of his wayes, and freedome from the dominion of sinne, *Iohn 8. 32. Psalme 119. 45, 9, 59. 1 Theſſalonians 2. 13.*

4. V When it workes in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the V Vord, *1 Theſſalonians 1. 5.*

And thus of the second gift.

The third gift is the spirit of prayer or supplication, as the Prophet *Zachary* calls it, *Zach. 12. 10.* and this gift hee hath aboue all wicked men, which hee shewes many wayes: as,

1. Hee asks according to Gods will, *1 Iohn 5. 14.*

2. He prays with perswasion that God will heare him. Hee beleeueth in some measure that hee shall haue what hee prays for. Hee prays in faith, *Mark. 11. 24. Iames 1. 6, 7. Psalme 6. 9.*

H 4

1 Iohn

His tryall
by his gift
of prayer.

13
Rules of
try all.

1 *Iohn* 3.22.

3. Hee prayes *in the Name of Christ*, and is affected with the sense of his owne vilenesse, and relies vpon the merits and mediation of Iesus Christ, *Iohn* 14.13. *Psal.* 86.1,2. and 143.1,2.

4. He will pray *at all times*, *Iob* 27.9. *Psal.* 106.3.

5. Hee is *seruent in prayer*: his heart praith: he hath the affections of prayer, *Iames* 5. 16. *Psal.* 6.8.

6. Praier makes him exceeding wearie of the world: it giues him such a taste of his owne sinfulness, and of Gods goodnesse, and of the glory of Heauen, that hee is vehemently carried with desire to bee absent from the body, that hee might bee present with the Lord, *Psa.* 39.12.

7. When hee knowes not how to pray as hee ought, the Spirit prepares his heart, excites in him holy desires, supplies him sometime with words, sometime with affections,

affections, and sometimes worketh inward *unexpressable groanes*, which yet it presents to God, as effectuell prayers, *Romanes 8. 26, 27.*

8. Hee findes an holy *rest*, and quietnesse in his conscience and heart, with spirituall *boldnesse* and confidence of trust in God, if hee heare him graciously, and answer him in mercy, *Psalme 3. 4, 5, 6.* and *116. 17.* and *91, 15.* *Jeremiah 33. 3.*

9. He loues the Lord exceedingly for hearing his prayer, and desires to keepe himselfe in the love of God, *Psalme 115. 1.* *Iude 20, 21.*

10. His prayers proceed from an heart that leaues no sinne, but desires to depart from iniquitie; and to doe that which is pleasing in Gods sight, *2 Tim. 2. 19.* *1 Ioh. 3. 22.*

11. He loues prayer in others, *2 Tim. 1. 21.*

12. Hee strives against dead-
H 5 nest.

nesse of spirit and distractions,
asan heauie burthen, *Psalm* 86.
3,4.

13 He makes praier his chiefe
refuge: and hee will pray, though
prayer bee in neuer so much
disgrace, *Psalm* 69. 10, 13. and
152. 15.

And thus of the third gift.

His loue
to his ene-
mies tried.

The fourth gift is the *loue of
his enemies*. Any Christian may
loue such as loue him; but to loue
his enemies, is onely to be found
in the true Christian, which he
proues by these tokens of the sin-
ceritie of his loue:

1. He can pray heartily for them,
yea in some cases he can mourne
and *humble his soule* before God
for them in their distresses, *Psalm*
35. 13, 14.

2. Hee desires their conuersion
so vnfaignedly, that hee is sure, if
they were conuerted, hee could
reioyce in them as heartily, as
in those hee now much delights
in.

2. Hee

Hee can likewise *forgive* them their particular trepasses against him; beeing more grieved for their sinnes against God, then for the wrongs they doe him, *Math. 6. 14.*

4 Hee can freely acknowledge their iust praises.

5 Hee cannot onely patiently endure their reuiling, but can forbear, when hee could bee re-nued by bringing shame or misery vpon them, *1 Peter 3. 9. Rom. 12. 14. 1 Sam. 24. 18, 19.* yea he doth, as he hath occasion, strive to *ouercome their euill with goodnesse*; beeing willing to helpe them, or releue them in their misery, and doe them any good for soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His loue of the appearing of Christ*, which hee shewes:

1 By the longing after the time of Christs comming, whether by

Historyall
by the
loue to
the appea-
ring of
Christ.

by death or iudgement.

2 By his gladnesse at the promises, or signes of his particular or generall commings.

3 By his often meditations of that day, and his hearty prayers for the hastening of it, *Reuelat. 22.10.*

4 By his daily care to dispatch all thole godly duties which hee desires to doe before his death, and accordingly by his willing disposing of his estate, and endeavour to set his house in order.

And this desire of Christs comming is apparently the more sincere in him:

1 Because it ariseth out of his loue to God, and his hatred of his owne sinnes, and his wearinesse vnder the obseruation of other mens sinnes.

2 Because this desire is accompanied with the care of the meanes, by which he may be prepared for saluation.

3 Because hee is thus affected
euen

even in his prosperity, when hee
thriues in the world, and is not in
any notable distresse.

Hitherto of his tryall in such
gifts as hee is endowed withall in
this life onely: his tryall in the
gifts that will abide in him
for euer, follow.

CHAP. VI.

*His tryall in respect of such hea-
uently gifts as will not bee
abolished by death.*

THe gifts that will abide in
him for euer, are these three:
*Knowledge, the loue of God, and
the loue of the brethren.* These are
perfected, and not abolished by
death.

And first, in this knowledge,
hee differs from all wicked men,
and so in diuers things: as,

First, *in the things hee knowes:*
he knowes the nature of God in

The triall
of his
knowledge

And so hee
differs
from wic-
ked men.

In the
things hee
knowes

a right manner: he knowes God in Iesus Christ: hee knowes the vilenesse of his owne sinnes: hee knowes after an effectuall manner the mysteries that concerne the saluation of his soule: hee knowes his owne conuersion, and the forgiuenesse of his sinnes, and the things that are giuen him of God, *Math. 13. 13. Iohn 17. 3. Ier. 31. 34. 1 Cor. 2. 12.* Hee knowes that Iesus Christ is in him, *2 Cor. 13. 5.*

2
In the
cause of
his know-
ledge.

Secondly, *In the cause of his knowledge.* For flesh and blood did not reueale those things vnto him, hee came not by them by the vse of naturall meanes, but they are wrought in him by the word and Spirit of God, *Mathew 16. 17. 1 Iohn 2. 27. and 5, 10. 1 Cor. 1. 30.*

3
In the ef-
fects of his
knowledge

Thirdly, In the effects of his knowledge: for,

1 It breeds in him an vn-
speakeable refreshing and glad-
nesse of heart in Gods presence,

Psalm

Psalme 36.9, 10. Psalme 119.

2 It inflames him to a wonderfull loue of the Word of God aboue all earthly things, *Psalme 119.97, 98.*

3. It workes in him an effectuall fauouring and tasting of the goodnesse of spirituall things, *Rom.8.5.*

4 It inclines him to a constant obedience and practice of Gods will, *Prou. 8. 9, 17. Iohn 7. 17. Deut.4.6.* It redresseth his waies, *Psalme 119, 10. 1. Iohn 2. 3. and 3.24.*

5 It beares downe pride, and conceitednesse, and frowardnesse, and makes him humble and teachable, *Prou. 3.5, 6. and 8. 13, 14. Iames 3.17.*

Fourthly, In the proprieties of his knowledge: for,

1 It is *infallible*: his knowledge hath much assurance in many things, with strong confidence and resolution at some times, especially when hee is before

4 In the proprieties of his knowledge

fore God, *1 Theff. 1. 5.*

2. It is *indelible*, it cannot be vtterly blotted out, it is fast grauen in his heart; contrary doctrine or persecution cannot raze it out, *Jerem. 32. 34. Ephes. 5. 13. Prou. 4. 5, 6.*

4. It is *sincere*; for first it inclineth him to giue glory to God, and receiue *all truth* as well as any truth. He receiues the doctrine of God, though it bee aboue reason, & against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally *to understand his owne way*, and guides him to study the things chiefly that concerne his owne reformation and saluation, *Prou. 14. 8. Col. 3. 15.*

And thus hee differs from wicked men in his knowledge.

Secondly, in his loue to God, hee hath those things which no wicked man can attaine to.

1. Hee hath a deliberate inward

His loue
to God,
tried by
nine signes

ward inflamed estimation of God aboue all things, accounting his louing kindnesse better then life, and the signes of his fauour his greatest ioy, *Psal. 63. 3, 11.*

2. He loues and longs for the Lord Iesus Christ with certaine and sincere affection, *Ephe. 6. 24. 1. Tim. 4. 8.*

3. Hee delights in Gods presence, and shewes it by his vnfaigned loue to his house, *Psal. 26. 8.* and by his heartie grieffe for Gods absence, *Cant. 3. 1.* and by his carefulnesse to set the Lord daily before him, walking in his sight, *Psal. 16. 8.*

4. He hates sinne heartily, because God hates it; and hee dislikes sinners, because they hate God; accounting Gods enemies as if they were his owne enemies, *Psal. 139. 21, 22. and 97. 10.*

5. He constantly desires to bee like God in holinesse, being carefull to approue his affection to God, by

by his *obedience to his commandments*, so as it is not *grievous to him* to receive directions, but serves God with all his heart, being fearefull to displease God in anything, *Iob. 14. 21. 1 Iob. 5. 3. Dent. 10. 12. 22. and 11. 22.* and is more affected with Gods approbation, then all the praise of men, *Rom. 2. 29.*

6. Hee is much affected with Gods mercy, and the blessings bestowed vpon him, which hee thankfully remembers to the praise of Gods free grace, *Esa. 63. 7. Psal. 63. 2, 3, 4, 6, 8. and 107. 22. Iob 36. 24. Dent. 16. 2.*

7. Hee loues all the godly, for this reason chiefly, because they are like vnto God in holinesse, as being begotten by him, *1 Iohn 5. 1.*

8. Hee is heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, Hee shewes it in diuers cases that befall him in his course

course in this life: as,

1. If hee bee put to suffer any thing for Gods sake, hee endures it with much ioy and patience, *1 Theſſ. 1. 6. Acts 5. 14. Ioh 22. 15.* to 17.

2. If at any time hee offend God by his owne faultineſſe, hee is heartily grieved & caſt downe, and doth constantly deſire to forſake any ſinne, though neuer ſo pleaſing and gaineſull vnto him, rather then hee would diſpleaſe God, *Math. 26. 75.*

3. In all ſtreights and wants, hee runnes to God, relying vpon God, as his *defence, rocke, and refuge* in all times of troubles, making his moane vnto him, and powring out his prayers and complaints before him, *Pſal. 18. 1, 2.*

Thus of his loue to God.

Thirdly, his loue to the godly doth alſo diſtinguiſh him from all the wicked-men in the world, becauſe here are diuers things to be

His loue
to the godly
ly tried by
ten ſignes.

be noted in his affection to them which cannot bee found in wicked men:

1. As first, hee loues the godly aboue all other sorts of men in the world; hee accounts them as the *only excellent people*, *Psal. 16. 3. 1 Iohn 3. 14.* and affects them as if they were his naturall kindred, *Rom. 12. 9, 10.*

2. He loues them not for carnall respects, but for the graces of God in them, for *the truths sake*, and because *they are begotten of God*, *1 Iohn 5. 1. 2 Iohn 1. 2. 3 Iohn 1.*

3. He delights in their *fellowship* and society in the Gospell, as accounting them the happy companions of this life, *Psal. 16. 3. 3 Iohn 8. Phil. 1. 5.*

4. He hath a *fellow-feeling* of their miseries: he is in some measure affectioned to weepe with them that weepe, and reioyce with them that reioyce; especially hee is glad when their soules prosper;

prosper, *Rom. 12. 15, 16. 3. Iob. 3.*

9. His desire is to walke in-
offensively, as being loth any way
to be an occasion of stumbling, or
scandall to any Christian, *1. Iob.*
2. 10.

6. He can beare their infirmi-
ties, take things in the best sense,
suffer long, and is not easily provo-
ked: hee hopeth all things, and
boasteth himselfe, nor enuies not
them, nor will receiue an enill re-
port against them, *1 Pet. 3. 8. 1.*
Cor. 13. 4, 5, 6. but rather makes
apologie for them.

7. Hee easily praiseth them in
all places, for their grace or obe-
dience, *Rom. 16. 19. 3 Iohn 6.*
Psal. 15. 4. 1. Theß. 1. 8.

8. His wel-doing extends it selfe
to them to his power; he is bounti-
full, pittifull, and tender; hee
hath bowels of mercy, according
to the occasion of mercy, either
corporall or spirituall. He gladly
receiveth them, and with a ready
minde communicates to their ne-
cessities,

cessities, *Philemon 7.1. Pet. 3.8. & 4.8.1 John 3.17.3 John 5.*

6. Hee loues *all* the brethren, Hee hath not the *glorious faith of Christ in respect of persons*, *James 2.1,2. Ephes. 1.15. Col. 1.4.* Hee can make himselfe *equall to them of the lower sort*, *Rom. 12.16.*

10. Lastly, hee louesthem *at all times*, euen when they are in aduersity, disgrace, sicknesse, or any other miserie.

Hitherto of the godly mans triall by his gifts.

CHAP. VII.

The triall of the godly man by his workes of saluation.

THE fourth way to try him, is by his workes, or by his obedience in his life and conuersation; and so his workes excell all the workes of vnregenerate men many wayes: as,

1. Be-

1. Because what he doth, riseth out of the love hee beares to God and goodnesse; and therefore hee doth good heartily, and not by constraint, or with repining or delay: yea he is so stirred vp with the sense of Gods goodnesse to him, that hee is much humbled when he hath done his best, that hee cannot bring more glory to God, *Deut. 30. 20. Ios. 22. 5. Math. 4. 19, 20. Rom. 6. 17.*

2. In doing good he hath respect unto all Gods Commandments: there is no part of an holy life, but hee desires to practise it; and therefore hee will obey Gods will in some cases when it is against his profit, credit, ease, or the liking of caruall friends, preferring Gods commandments aboue all things, yea life it selfe, *Ier. 35. Hebr. 11. 8. Gen. 22. 12. Prou 7. 2. Act. 5. 29. Mat. 16. 25. Exod. 15. 26. 1 King. 9. 4. Ierem. 11. 4. Iohn 15. 14.*

3. He will do good at all times,
and

and not for a fit; making conscience of his waies in all companies as well as any; *absent* as well as *present*; before meane Christians as well as before the best; at home as well as abroad, *Philip. 2. 12. Gal. 5. 7. 2 Kings 18. 6. Psal. 106. 3.*

4. Hee makes conscience of the *least commandement* as well as the greatest, *Mat. 5. 19. James 2. 10.*

5. He comes to the light, that his deeds might bee manifest, that they are wrought in God, *Iohn 3. 21.* Hee is desirous in all things to bee guided by the warrant of the VVord of God.

6. Hee exerciseth his faith in the very discharge of the duties of his outward conuersation. Hee *lives by the faith in the Sonne of God*, and commits his way to God, and trusteth vpon the Name of the Lord, *Gal. 2. 20.*

7. Hee knoweth that his obedience is right, because God beareth

reth his prayers, and entertaines him graciously, when he calls vpon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, *John 9.31. Psalme 66, 18.*

And thus of his workes.

CHAP. VIII.

*His tryall by the entertainement
hee hath from
God.*

THe fifth way by which hee may bee tryed, is by the entertainement that God vouchsafeth him in this life, which hee neuer vouchsafeth to wicked men. There are diuers specialties of fauour which God sheweth to him, and not to any vnregenerate man: As,

1. His *election in time* is a manifest token of Gods election of
I him

5.

Six fauours
God be-
stowes vpon him
which the
wicked neuer feele.

1. Election
in time.

him beforetime: the Lord shewes that hee hath chosen him from euerlasting, when by the power of the Gospel hee seizeth vpon him particularly, and effectually perswades him to leaue the world, and the sinfull society hee liued in, and to deuout himselfe as a *liuing sacrifice* vnto God.

3.
The Bap-
tisme by
fire.

2. He is *baptized with the Holy Ghost and with fire*: the *baptisme by fire*, is onely proper to Gods Elect: the Holy Ghost at some times falls vpon him, & sets him all on a fire, on a fire, I say, both of sudden and violent indignation on at sinne, as it is sinne; as also the fire of holy affections, with which from God hee frequently and on a sudden is enflamed while hee stands before the Lord. For besides the affection which godly man bringeth with him to Gods worship, he doth feele his heart oftentimes on a sudden surprized with strange impressions, sometimes of sorrow, some

time

times of feare and awefull dread of God; sometimes of feruent desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, *Mathew 3.11.*

3. He fees at sometimes in the vse of Gods ordinances a maruellous work of the Holy Ghost, in respect of *much assurance* and strange establishment of his heart, both in the certaine perswasion of Gods loue, and the infallible beliefe of the truth; so as at that time no danger of death could amaze him, but hee could willingly witnesse his confidence by vndergoing any thing could befall him, *1. Thessalonians 1.5.*

3.
Much
assurance

4. He fees at sometimes the *unspeakable and glorious ioyes of the Holy Ghost* which are differing from the carnall ioyes or illusions may bee found in wicked men, because they are such ioyes, as hee fees onely in the vse of

4
Ioy vn-
speakable

some ordinances of God, and such as by effect make him more humble, and vile in his own eyes, and doe inflame him to an high degree of the loue of God and goodnesse; which illusions can neuer doe.

7 The sanctification of his afflictions.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosse to become blessings vnto him, and worke his good, so as hee may plainly see, that it was *good for him to bee afflicted*: and besides, God giues him many times the experience of his goodnesse, both by vnexpected consolation in his distresses, and gracious deliuerance out of them, *Rom. 8. 28. Psal. 119.*

6. The answer of his prayers.

6. Lastly, To this place I may referre Gods hearing and answering of his prayers; where God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP

CHAP.

His tryall by the Sacraments.

Sixe Rules
of his trial
about the
Sacrament

THe sixt and last way of triall
of the estate of a Christian,
is by the Sacraments, and in par-
ticular by the *Sacraments of the*
Lords Supper. For God hath ap-
pointed the two Sacraments to
bee his broad Scales to assure his
fauour vnto his people: and be-
cause none but worthy receiuers
can bee partakers of so great a
priuiledge as the Couenant of
Gods grace, and the Gospell of
Iesus Christ: therefore hereby
doth the true Christian distin-
guish himselfe from all men. For
in becomming a *worthy receiuer*,
hee doth diuers things not onely
required in communicants, but
such as none but godly men can
attaine vnto: As,

1. *He doth forgine his enemies,*

1 3

as

as heartily as hee desires God to
forgiue him his trespasses.

2. Hee *examines himselfe*, and
vpon examination he both *eateth*
with some herbs (that is) comes
with some measure of griefe for
his offences, and withall finds as
vnfained a desire, that he might
neuer offend God in any thing, as
that God should there assure him
of the forgiuenesse of his sinnes,
and that he will neuer punish him
for any of them, *1 Cor. 11.*

3. The couenant of his heart is
to cleaue to God, and the care of
godlinesse all the daies of his life,
1 Cor. 5. 8.

4. He is in some measure per-
swaded of Gods ioue to him in
Christ; and *discernes the Lords*
Body, so as he is secretly in some
degree perswaded of the spiritu-
all presence of Iesus Christ, and
of the operation of God: so as
he beleueth, that Christ will as
certainly nourish his soule, as the
outward elements can any way

be

be fit to nourish his body, *Marke*
16.16.Col.2.12.1 Cor.11.

5. He sometimes feels the Holy
 Ghost inwardly, setting to Gods
 Price Seale by sudden refresh-
 ings, falling like the dew vpon
 his heart, and establishing his
 soule before the Lord, *Eph.1.13.*
2 Cor.1.12.

6. His heart is knit vnto the
 godly more and more, and in-
 creaseth in his resolution to
 cleave to them onely, and forsake
 all other professions of men in
 the world; louing them vnfail-
 nedly, and desiring it for euer to
 be a partaker of their lot, *Cor.10.*
16,17.

CHAP. X.

*The directions that shew him how
to get assurance by the helpes
of those signes.*

Hitherto of the signes of the
godly man. Now followes
the course that the weake Chri-
stian should take by the vse of the
former signes of tryall, to esta-
blish his heart in the assurance of
Gods fauour, and his owne eter-
nall saluation.

My aduice is therefore, that
the weake Christian that findes
want of establishment, and
cleare assurance, should take the
former signes of tryall, and goe
apart, and set him selfe in Gods
presence, emptying his heart of
worldly distractions, and seri-
ously consider of euery rule of
tryall apart; and gather out into
some little paper-booke so much
as in euery signe hee can clearely
finde

finde to be in himselfe, and that which hee durst through Gods mercy resolutely auouch to bee wrought in him by the grace of God. And thus I would haue him to doe with deliberation, trying himselfe by one or two of the chiefe heads at most in a day, spending no more time about it then he may well allow, without wearinesse or dulnesse.

Now because hee may be perhaps discouraged with the obseruation of diuers things, which he may find wanting in himselfe in euery signe; hee must therefore take sound notice of the distinction of Christians made by the Apostle *Iohn*, 1 *Iohn* 2. who casts all true Christians into three sorts. Some are *Infants*; and either new borne, or but weakly qualified with the graces of Christ; yet are right, and haue true grace in some measure. Others are *strong men*, that is, such as haue the gifts of the Spirit.

liuely and in their power in them. Others are *Fathers*, that is, such as haue had long experience in the powerfull practice of godlinesse, and haue beene long exercised in all kinds of well-doing. Now all these three sorts may be supposed to come to these signes. The weake Christian onely takes to a few of the plainest markes in the explication of each signe. The strong Christian he takes to the most of the markes. The Fathers they in a manner discern all the particulars of Gods graces, and the seuerall workings of them. Each of these, euen the weake Christian, may see so much as may stay his heart in assurance, and so settle his faith and ioy.

When there are many signes of one and the selfe-same thing, it is sufficient if it can bee demonstrated, though it bee but a few wayes, seeing euery particular marke being warranted by Scripture,

ture, hath force to conclude for assurance, and to proue that wee differ from all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to proue thy election and saluation. For whereas the most and best of vs if wee bee asked this question, By what markes doe wee know that we are the true children of God, and not wicked men? If wee answer on a sudden, and by present memory, wee can scarce giue two sound reasons to proue the infallibilitie of our happy estate: which shewes, that the most of vs live at a great vncertaintie. Now hee that hath gone thorow, the signes, shall finde perhaps twenty, or thirty, or fortie severall and distinct arguments or markes.

markes; which when hee hath collected them all together, may serue to answer all the objections of all the Diuels in Hell. *The gates of hell cannot preuaile against his faith*: which I declare thus: If the Diuell say, Thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the grace of God in Iesus Christ thou art none such; and mayest put the Diuell to proue by the Word of God; that euer any wicked man did attaine to all those signes thou hast collected. Which, because it cannot bee done, thou mayest with much rest and full assurance commit thy selfe to God, and binde thy selfe by Couenant, neuer more to dishonour him by such vnbeliefe, as to call his loue and his saluation into question. If a three-fold cord cannot bee broken, how weakethen should thy heart bee, if thou shouldest feare thy estate, vnto which God hath so sealed,
and

and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carrie them to thy godly Pastor, and desire him to peruse them, and accordingly giue thee his ministeriall testimonie concerning them in the name of Iesus Christ, and this may adde much satisfaction and rest to thy conscience.

If in reading any of the signes, thou finde any speciall doubts, at any hand suppress them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayst gaine much profitable knowledge, by propounding these cases of thy particular conscience.

The least gaine that can be imagined by this course, is, that whereas before thou hadst few evidences or none for thy estate, thou shalt now haue many of all sorts:

sorts: and it must needs bee thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and try thy very heart and reines, and all thy secret desire and practices.

Yea, this benefit thou mayest reape by the signes, that they will tell thee all the dayes of thy life, how it is with thee, whether thou goe forward or backward. For if by examination now thou gather out all thou canst finde by thy selfe, these will not onely lie by thee to helpe thee against any temptation at any time; but besides, if thou try thy selfe againe, either against the next Sacrament, or the next yeere, thou mayest discern what ground thou hast gotten or lost. If thou prosper, thou wilt discern it, by taking in diuers things in each signe, which before thou durst not acknowledge; and besides, it will exceedingly shew thee what thou wantest in each grace.

of

of God, and so what thou shouldest set thy selfe about, and get thy wants supplied. It will at all times make a true Anatomie of thy estate; which to the welladvised Christian ought to bee accounted a matter of great moment.

The God of peace giue thee
all peace and ioy in beleeuing.
If thou receiue any good
by this Treatise praise
God, and pray
for me.

FINIS.

1871

1871

1871

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1871

THE
SIGNES OF
THE WICKED
MAN.

TOGETHER WITH DI-
rections that shew how the severall
Gifts and Graces of Gods Spirit
may be maintained;

NEEDFULL FOR SVCH AS
want those Graces, and for such as
desire to increase in
them.

By N. B I F I E L D, late Preacher of
Gods Word at Iffeworth in
MIDDLESEX.



LONDON,

Printed by *John Legatt*, for *Robert Allot*,
at the signe of the Beare in *Pauls*
Church-yard.

1630.



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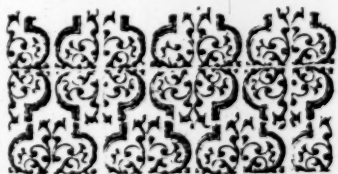
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for



TO THE MVCH

HONORED LADY,

the Lady *Bridget Tracie*,

Nicholas Bisfield wisheth all

prosperity in the things

of the Kingdome of

CHRIST.

MADAM,



Being destitute

of a better gift

to bestow vp-

on your Ladi-

ship, to testifie

my thankfulnessse or obser-

uance, I present this little

Treatise vnto you. It may

haue more vse then it shewes

for. For if things shine more

cleerely

cleerely when their contraries are set by them; then may this description of the estate of a wicked man by Signes, serue much to establish the godly in the point of Assurance, when hee seeth himselfe freed from those fearefull & forlorne markes. And if men vse to make much of all those directions, by which any gaine or treasure may be certainly compassed, then ought the Directions not to bee despised, that shew how the Spirit of God and the Graces thereof may bee attained: For by these directions, both those that want the true graces of Christ, may here learne how to get them; and such as haue them but in weake measure, may by the same Rules

Rules learne how to increase them.

I haue beene induced to thinke of your Ladyship in this Dedication, partly in acknowledgement of the great respect due to the Family out of which you came, as it hath beene a principall meanes of causing the light of the Gospel for many yeeres to shine in those places where the people had sitten in darkenesse and in the shaddow of death: And partly drawne by the many praises I haue obserued in your Ladyships, since the time of your noble sojourning in the noble Familie you now live in. Your great respect of my Ministry, and your constant paines to employ your selfe about religious

ous duties, deserue from mee more acknowledgemēt then so meane a gift as this can discharge. Madam, you are happy aboue many, that God hath inclined your heart to beare the yoke of Christ in your youth, and discern the glorie of the spirituall kingdome of Iesus Christ. Your meeknesse assures me libertie to beseech you to goe on in the good way of God, and to cleave fast with all heartie affection vnto the Truth, as you haue learned Iesus Christ. It shall bee a great increase of your glorie, to increase in the knowledge and grace of Christ, and (in sound deniall of your selfe, and contempt of the world) to fashion your selfe to all the courses, by which

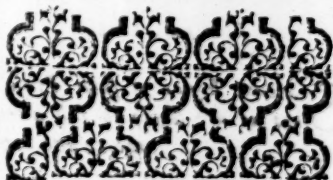
which you may bee pleasing
in the eyes of God, whiles
multitudes in the Gentrie
of the Land, of both sexes,
by following foolish vani-
ties, forsake their owne mer-
cie.

Now the God of peace
sanctifie you throughout,
& so prosper his owne worke
in you, that your whole spi-
rit, and soule and body may
bee preserved blamelesse vn-
to the comming of our Lord
Iesus Christ, *March. 9. 1618.*

*Your Ladiships to bee
commanded in Christ
Iesus,*

N. B I F I E L D.

T
est
me
all
ne
10



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attained. pag. 266.
to the end.

THE



THE PREFACE
TO THE CHRISTIAN
and careful Reader.



Now necessary it
is for all sorts of
men; the visi-
ble Church, to
trie their estates
whether they be
true Christians or no, may ap-
peare by the expresse charge gi-
uen in the Scriptures concerning
it. The Apostle Paul chargeth
men to *examine themselves whe-*
ther they bee in the faith, and whe-
ther Christ Iesus be in them, oth-
erwise they bee reprobates, 2. Cor. 13.
5. And the Apostle Peter would
have all Christians *diligently to*
make their calling and election sure,
1. Pet. 1. 10. And the like com-

mandement lay vpon them in the Church of the Iewes in the old Testament, as may appeare by that exhortation, Lam. 3. 40. *Let vs search and try our wayes, and turne againe vnto the Lord:* and the Prophet David in this case, chargeth men to *commune with their owne hearts*, Psal. 4. 4. How can men draw neere vnto God in the full assurance of faith, if they will not bee at the paines to examine themselves? Heb. 17. 22. Or how shall wee euer know that wee are of God, or attaine vnto any confidence of faith, as we ought to doe? 1 Ioh. 5. 19. Eph. 3. 13.

How fearefully this point of sound tryall is neglected, and how miserably most men are de-
 ceued for want of it, may ap-
 peare by this obseruation, which
 may vsually bee made of men in
 the most places, viz. that many
 that are carnall men, say, they are
 godly; and many that are godly
 men, say, they are but carnall. Be-
 sides

Note.

sides that, a multitude of men, both good and bad, liue in securitie: the one not caring to get out of so wofull an estate; and the other not regarding the riches of Assurance.

The causes of this miserable securitie, may be obserued and noted both in wicked and in godly men.

In wicked men these things may be easily discerned.

1. A lothnesse to examine themselves and try their estates exactly, for feare lest they should finde that they are not in a good estate. Their hearts secretly condemne them, and they thinke, if they should take particular notice of their owne condition, it would be found, that they haue indeede no true grace in them: and therefore they rather chuse to liue in that doubtfull estate, then to be put out of doubt, and made to know, that they haue yet no right to the Kingdome

Why wicked men neglect the triall of their estates.
1 Because they are afraid all is not well.

of heaven: neuer considering that the knowledge of our misery, may bee one degree to get out of it.

2. They
are sloth-
full.

2. In such as see all is not well with them, the cause is *slothfulness*, mingled with horrible *presumption*: they had rather weare out their daies in danger, then be at the paines to vse the means for their owne repentance and reformation: they will wretchedly put it to the venture.

3. They
rest vpon
the com-
mon hope.

3. Others will adventure vpon their *common hope of mercy*: they haue certaine generall confused apprehensions of mercy in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish: their hopes prouing but *as the house of the Spider*: and the imaginarie mercy failing them, they die either as stockes without sense, or as *Indas* in horrible

rible despaire.

4. Others rest themselves vpon their outward *profession of Religion* and some generail things wrought in them, and the good opinion others haue of them: & so being somewhat *neere the kingdome of God*, they are content to rest there, as the Hraelites did neere *Canaan*, though they neuer possessed it. Wee see many thinke, there needs no more to be sure they are in a good condition, then to heare Sermons, & abstaine from grosse outward prophanenesse, and to be well reputed of among the godly, &c. pleasing themselves with the *show of godlinesse*, though as yet they deny the power of it, as hauing attained to no other righteousness then the *righteousnesse of the Scribes and Pharisees*.

Or 4 vpon
their out-
ward pro-
fession of
Religion.

5. In multitudes of men, there are seated euill opinions about assurance: They thinke either it is impossible to bee had, or it is

Or 5. they
haue euill
opinions
about assurance.

needlesse, or it is presumption to seeke it.

6. They are
led by
their be-
loved finnes.

6. All wicked men are hindered by their *beloved finnes*, which they are not willing to part with; but of purpose forbear the care of heauen, that they may the more securely liue in sinne.

Why some
that are
godly, neg-
lect the
triall of
their e-
states.

Thus of wicked men: It is true also, that many godly Christians haue beene, and are extremely faulty in neglecting the triall of their estates, and their assurance: and the causes of this negligence in them are diuers: as,

1. Euill opi-
nions.

1. Some are so much *mis-led* by the surmises of their owne hearts, that they thinke that assurance would breed security, and that it is a better way to keepe their owne hearts humble, to bee somewhat doubtfull: not knowing, that vnbeliefe is the chiefe cause of slothfulnesse and securitie: and that the assurance of faith is the chiefe means to

purge

purge the heart, and quiet the soule, and worke effectually in all the duties of loue.

2. In the most, *Ignorance* of their owne gifts and Gods promises, is the cause: for if Christians did see distinctly; how far the Lord hath brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promises, they should not faile of comfort, and establishment of heart.

2.
Ignorance

3. *Smothering of doubts* and temptations, is a great let in many: diuers Christians are secretly, and daily assaulted with certaine strange doubts; which, if they did propound, and get sound answer vnto their hearts, would heale within them, and the worke of faith prosper.

3.
Smothering of doubts and temptations

4. Some Christians are kept without assurance, through the overmuch *viewing of their owne daily infirmities* in all parts of Gods seruice: They are wicked

They are wicked overmuch.

overmuch; whereas if they would study those Scriptures that shew how graciously the Lord stands inclined toward his people, notwithstanding their daily wants, their hearts would bee much eased, and their minds cleerely resolved to trust vpon the euerlasting mercies of their God.

5. Melancholly.

5. In some, the cause is found in the disease of their bodies: *Melancholly*; when it is growne to a disease, is a most stiffe and pertinacious aduersary to Comfort and Assurance: it doth fill the heart with so many sad conceits and fancies, and is an humour so vnteachable, that comfort for the most part is as water spilt vpon the ground: And the more difficult it is to remoue this let, because vsually the parties possesst by this humour, are so far from seeking help, that they will not bee perswaded that they are troubled with any such disease.

6 Patient.

6. Some Christians are hindered

dred by their owne *Passions*; they are so froward and vnquiet in their dispositions, that their hearts are daily lifted off from the benefit of settled assurance, by their owne habituall discontents. Frowardnes is a mischieuous distemper, that weakens both body and minde; and assurance and strength of faith, seldome dwels in an vnquiet minde.

7. Others want assurance, because they neglect the means of assurance: they doe not try all things, and keepe that which is good; or they call not upon God daily, fervently, and constantly, to give them the spirit of reuelation, to shew them the hope of their calling, and their glorious inheritance, *Eph. 1. 18, 19.*

7. Neglect
of the
means.

8. A barren life is an vncomfortable life: and contrariwise, to abound in good works, hath steadfastnesse, and a secret rest of heart, as an vnseparable companion of it.

8. A barren
life.
1 Cor. 13. 18

9. The

9.
Too much
loue of
earthly
things.

9. The *loue of earthly things* is another great impediment. Many professors haue their thoughts and cares so eaten vp with worldlinesse, that they cannot seriously seeke Gods Kingdome, nor constantly hold out in any course for the attainement of assurance. This degree of faith requires some degree of the contempt of the world.

10.
Secret sin.

10. In some there lodgeth some *secret sin*, which they know, and do not purge themselves for, and doth daily preuaile in them; and this either keeps our Faith, or keeps it downe in the cradle, that it can get no strength. When I say, *secret sins*, I meane, secret from others, not from themselves. For finnes of meere ignorance God doth not scourge in his seruants so, as to withhold his graces from them.

CHAP.

CHAP. I.

Containing the signes of open
wicked men.

THe tryall of the estates of all
sorts of Christians, may bee
performed by examining them-
selues by two sorts of signes;
some are such as describe the
wicked man, & some such as de-
scribe the godly man; and of the
tryall of the godly man, I haue
intreated before. Wicked men
in the Church are not all of a sort:
for some are *manifestly prophane*
and carelesse of the Kingdome of
God; and some are in outward
shew, such as professe the seek-
ing of Gods Kingdome, but yet
indeede and in heart are without
God and without Christ, and
such are all *Hypocrites*. V Wicked
men of the first sort, are discer-
ned by such markes as these: and
so he is a wicked man,

I. That

1. He is a
wicked
man,
1 That
liues with-
out God.

1. That can spend whole daies or weekes *without seeking after God*, or Christ; that accounts it no part of his care to looke after God, or any secret acquaintance or communion with God in Iesus Christ; that liues as the Apostle saith, *without God, and without Christ*, and therefore *without hope* in the world; that feldome or neuer thinks seriously of God, *Eph. 2. 12.*

2. That
avoids the
society of
the godly.

2. That continually shuns and strives to avoid the company & society of such as feare God, and in his heart loues not such as bee religious, and make conscience of their wayes. This man is certainly in *darkenesse*, that *hates* Gods children, as the Apostle *Iohn* often shewes in his first Epistle; especially when hee *hates* them, *because they follow goodnesse.*

3. That
fauours
only earthly
things.

3. That *fauours* onely the things of the flesh, that findes a taste and relish onely in earthly things, that
placeth

placeth all his contentment in the things of this life, *Rom. 8. 5.*
1 *Iob. 2. 15.*

4. That is vncapable and unteachable in the things of God and godlinesse, hauing the Gospel and the glory of Religion hid from his heart, so as hee sees nothing in the Kingdome of Iesus Christ to be admired and desired of him; and when he enioyes the meanes, cannot discern the things of God, 1 *Cor. 2. 14.*

5. That willingly haunts with wicked and prophane persons, and delights in them, and chooseth them for the companions of his life, *Psal. 50. 2 Cor. 5. 11.*

6. That of malice persecuteth, and reproacheth, and despireth the knowne truth, speaking euill of the good way of God, which hee himselfe hath knowne and acknowledged before, *Hab.*

10.

7. That hath in him thoughts of Atheisme reigning, concerning vile

4. That is, discerns not the things of God.

5. That loves with wicked men.

6. That of malice persecuteth the truth.

7. That allows himselfe in Atheistical thoughts.

vile things of God, without sorrow or trouble of heart for them, or rather desiring he could proue them to bee true, wishing there were no God at all, *Psalme 14.1.*

8. That
calls not
vpon God.

8. That calles not vpon the Name of the Lord, who is such a one as wholly neglects this seruice of God in himselfe and his Family, vnlesse it bee for fashion sake, without care or vnderstanding, *Psal. 14.4.*

9. That is
not chastened
of
God.

9. That was neuer chastened of the Lord: for they are bastards and not sonnes, *Heb. 12. 7, 8.*

10. That
neuer exam-
ines him-
selfe in
knowne
sinnes.

10. That can spend his dayes without examining himselfe, whether Iesus Christ bee in him or not: that minds it not to bee sure, that he is in the Faith, *2 Cor. 13. 5. Ioh. 17. 3.*

11. That
applaudes
himselfe
in knowne
sinne.

11. That flattereth himselfe in his owne eyes, when he is threatened for sinne, and *blesseth himselfe in his heart, when his iniquitie*

is found worthy to be hated, *Psal. 36*
1, 2. *Dent. 19. 19.*

11. That secretly lothes, and
contemnes, and in his heart con-
stantly frets at the Word, when
it is conscionably & powerfully
preached: that finds in the good
Word of God *a deadly sawney*, 2.
Cor. 2. 15, 16.

13 That liues in hypocrisie,
and knowes hee dissembles con-
stantly in the seruice of God,
and doth not desire to leaue it,
nor take any course to resist it,
or humble his soule in secret
for it.

14 That desires not the know-
ledge of Gods wayes, and seriously
accounts good courses to bee vn-
profitable courses, *Iob 21. 14,*
15, 16.

15 That hauing the hand of
God vpon him, and liues in sor-
row and miserie, and yet neuer
seekes to God, nor humbles his
soule before God, nor acknow-
ledgeth Gods hand; or if he doe,
doth

12. That
lothes the
Word of
God con-
stantly.

13. That
allows
himselfe in
hypocrisie.

14. That
refuseth
knowledge

15 That
in great
distresses
humbles
not him-
selfe.

doth not labour to make his peace with God, *2. Cor. 7. 10. Jer. 5. 2, 3.*

16. That
care not
for the af-
flictions of
the godly.

16. That cannot bee touched with compassion, or care for the afflictions of the Church and people of God, *Amos 6. 5.* and is incircumspect, *Matt. 25. James 2. 13. 1 Iohn 3.*

17. That
will not
vnderstand
to do good

17. That hath no desire to be taught to doe good, but either cares not for Heaven and godlinesse, or thinkes himselfe wise enough to finde the way without asking, *Psalmes 56. 1, 2.*

18. That is
insensible
of spiritual
iudgements.

18. That is not affected with feare or sorrow vnder spirituall iudgements; such as the famine of the Word, absence of God, hardnesse of heart, or the like.

19. That is
an ordina-
ry swea-
rer.

19. That is a customary swea-
rer, and repents not of it: God
threatens hee will not iustifie
such offenders, but pursue them
as his enemies, *Commande-
ment 3.*

20. That

20. That makes not conscience to keepe Gods Sabbath: for God hath given the *Sabbath as a signe* betweene him and the people in the point of their *Santification*: so, he that cares not to prophane the Sabbath, by that signe is knowne to be none of Gods people, *Exodus 31.*

20. That is carelesse of Gods Sabbath.

21. That not onely commits sinnes against his knowledge, but serues sinne, and is a *worker of iniquitie*, loues it, defends it, and resolues to continue in it, and placeth his felicity in it.

21. That is a worker of iniquity.

22. That beleeueth not in the Son of God: as they do not, that either deny his comming in the flesh, or his person, or his offices, or else rest not vpon him for life and happinesse, *Math. 16. Iohn 3. 17. & Iohn 4. 10.*

22. That beleeueth not in Christ.

23. That in any one particular sinne, knowing it to bee a sinne, hates so bee reformed, *Psalme 50. 17.*

23. That hates to be reformed.

24. That

24. That
hath not
the Spirit
of Christ.

24. That hath not the Spirit of Christ. For if *a man have not the Spirit of Christ, the same is not his*, Rom. 8. 9.

25. That
cannot
forgive his
enemies,

25. That cannot *forgive his enemies*, nor pray for them that hate him, and wrong him, *Matth.*

6. For if such forgive not vnto men their trespasses, neither will God forgive them their sinnes, as is likewise shewed by the parable, *Matth.* 18. 32.

26. That
loues not
God.

26. That loues not God, and shewes it,

First, by an habituall forgetfulnesse of God, of which before.

Secondly, by his vnwillingnesse to do Gods worke, his commandments being alwayes grievous vnto him, and it *seemes euill vnto him to serue the Lord*, 1 Ioh. 5. 3.

Thirdly, by insensiblenesse of the dishonour of God.

Fourthly, *By louing his pleasures, or profits more then God.*

27. That
feares not
God.

27. That feares not God, and shewes it,

First,

First, By not caring for Gods displeasure, so he might escape Gods punishment.

Secondly, By comming into Gods presence constantly, without any awefull regard of Gods Maiestie.

Thirdly, By sinning in secret with all securitie, being onely carefull to avoid the eyes of men.

Fourthly, By contempt of the threatning of God in his Word.

28. That is dead in trespasses and finnes, Eph. 2. 1, 2. that can be guilty of many and monstrous crimes, and as if he were a dead man, continues vnder the burden of them without sorrow, or feare, or remorse, or care of amendment, Eph. 2. 1.

28. That is dead in sinne.

29. The Apostle Paul puts a number of offenders in diuers grosse finnes, into a Catalogue, and pronounceth of them all, that without repentance they cannot inherite the Kingdome of Heauen, 1 Cor. 9. 6. Fornicators,

29. That is guilty of any of his finnes in the Apostles Catalogue

tors, Idolaters, Adulterers, the Effeminate, Sodomites, Theeves, Couetous persons, Drunkards, Renilers, and Extortioners : and so in the Galatians.

30. That
cannot
repent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewaile them, nor any way set themselves soundly to reforme them.

CHAP. II.

Containing the signes of Hypocrites.

THUS of the markes of notorious and wicked men. The signes by which Hypocrites may be knowne, follow ; and these are of two sorts :

Two sorts
of these
signes.

First, Such as describe them so, that themselves may thereby know themselves.

Secondly, Such as give occasion to men to feare their soundnesse.

esse, and shew, that they are likely to fall away, though for the present they make shew and profession of religion, and doe escape much of that filthinesse, which is in the outward lines of others.

For the first, these are the signes of an hypocrite.

1. To *professe Gods Covenant with his mouth; and deny it in his workes*, Psal. 50. 16.

13 Signes of hypocrite.

2. To *doe his workes, of purpose to be seene of men*, when he might conceale the knowledge of them, and doth this of purpose, chiefly because he would haue the *praise and applause of men*, not seeking the approbation, or praise of God, Mat. 6. Rom. 2. 29.

3. To *make cleane the out-side of the platter, and let the inside be foule*; To be like a painted sepulcher: To auoide apparant outward faults; and yet to harbour a world of wickednesse in his heart, without any true repen-

L

rance

tance for it, *Math. 23.*

4. To censure small matters in others, and be guilty of great crimes himselfe: *To see a mote in another mans eye, and not to care to cast out the beame in his owne eyes, Mar. 7.*

5. To pretend care of pietie towards God, and yet be vnmercifull to men; or neglect workes of mercy to the poore, that he is able to do, and yet vnconscionably omits it, *Iam. 1. 26.*

6. To require many things of others in their practice, and yet make no conscience of obseruing them in his owne practice: *To binde heauie burthens vpon other mens shoulders, and not to touch them with his owne finger, Math. 23.*

7. To arrogate to himselfe the titles of godlinesse, and yet enuie and hate godlinesse in others, and to endeavour to hinder them, or oppose them, that would enter into the kingdome of heauen.

Math.

Math. 23.

8. To praise the dead, or the absent seruants of God, and yet despise and persecute such of Gods faithfull seruants, as are set ouer them, and to disobey them, *Mat.*

23.

9. To speake faire to mens faces, and behinde their backes to reuile and slander them.

10. To draw neere to God with his lips, when his heart is farre from him: In the dayly seruice of God to allow himselfe in the habit of distractions, making no conscience to worship God in his spirit, *Esa.*

29. 13.

11. Neuer in secret to make conscience of prayer to God; and not to cry to God, except it bee in sicknesse, or great aduersitie; disregarding prayer in health and prosperitie, *Iob Chap. 27.*

12. With prophanenesse to neglect Gods commandements, and to be onely diligent to vrge

and obserue mens precepts, or the traditions of men, *Mat. 15.*

13. To punish, or reprove sin in some, because he hates them; or to forbear reproofes or punishments of others, because he feares or fauours them.

CHAP. III.

Containing the signes of such as are likely to be vnfound, and will not hold out.

THUS of the first sort of signes of hypocrites: Now follow such probable signes of hypocrites, as men may take notice of, and do vsually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion aboue the common sort of people these are likely to bee vnfound, and not to hold out.

16 Signes
of an vn-
found Pro-
fessor.

1. That

1. That ioyne not themselves to Gods people, but forbear constantly, or forsake apparantly their fellowship, *Hebrewes 10. 24, 25.*

2. That are not carefull and desirous to reforme their households, and to set vp Gods worship in their Families; that are good abroad, but practise not godlinesse at home.

3. That customarily live in any sin knowne to be so to themselves, without sorrow or amendment, whether it bee in their particular calling, or general conuersation.

4. That constantly and with delight choose out vngodly men to bee their chiefe companions and friends.

5. That are wilfull in the vse of the vanities of the world, and will not bee reclaimed from their excesses, or offences that way.

6. That are stiffnecked, and

will not abide reproofe and admonition, but shew themselves conceited, and selfe-willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet haue some notable faults in themselves, which they make no conscience of.

Note.

8. They are swift to speake, and full of words, and forward to expresse their masterlike conceits, when they neither haue calling, nor fitnesse, nor power of the holy Ghost. The language of an humble Christian, that hath true grace, differs wonderfully from the empty and impertinent language of an hypocrite, who is seldome assisted with efficacy of matter.

9. That liues inordinately being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and slothfull in the duties

duties of his calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conuersation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meanenesse of their place, or because the world contemnes them, (though without cause, and though there be no iust exception against their sincerity.) They that haue religion in respect of persons, loue not any for religion sake.

12. That liues customarily in the sinne of swearing, or lying.

13. That is carelesse of the sanctification of Gods Sabbath.

14. That hath had no manner of affliction of spirit for particular sinnes.

15. That is pertinacious in the defence of gainefull and delightfull sinnes.

L 4 16. That

16. That confirms himselfe in the customary neglect of some of Gods ordinances, either publique, or priuate.

CHAP. IIII.

Shewing vnto the wicked the hope to be saved, if the fault be not in himselfe.

Hitherto of the signes of wicked men, who must bee perswaded to abide the tryall without despaire; for the signes doe not shew them, that they cannot be saved; but onely, that for the present they are not in the estate of saluation *actually*, which though it may, and ought to be grievous vnto them, to consider in what fearefull misery and sinne they liue in: yet they haue reason to know and beleue, that they *may be saved* as well as others: yea the acknowledgements
of

of their misery is one step to saluation.

Now that wicked men may not die, but take a course to bee saued, two things are by them to bee attained; first, the *arguments of hope*, that proue they may bee saued, and that there is *remedie* for their miserie. Secondly, the *rules*, that shew them what they must doe, which being done, they may be *certaine* of their saluation.

Arguments
of hope.

For the first, that they may be saued, these things may hopefully assure;

1. That God hath sworne, that hee desires not that the wicked should die, but rather that hee should turne from his *evill wayes*, and live, Ezek. 18, 31.

1 Gods
oath.

2. That God hath with singular *patience* borne with him all this while, and hath not laid him beneath for all his finnes, who long since deserved hell; and the Lord hath taught it too, that hee

2 Gods
patience.

is patience, that men might repent and be saved, Rom. 2. 4. 2 Peter 3. 9.

3 The offer of grace to all

3. That God offers his grace to all, and hath made no exception against any particular man, and therefore why shouldest thou except thy selfe from saluation, when Gods grace is rendred to thee as well as others? God sends his Gospel to euery creature, euen to all Nations, Marke Chap. 16. ver. 15.

4 Sufficient satisfaction made by Christ.

4. That God hath sent his owne Sonne to bee a sufficient sacrifice and propitiation for the sinnes of men. He is the Lambe of God, that taketh away the sinnes of the world, John 1. Romanes 3. 25. 1 John 2. 1. and in him God is well pleased, and would haue all men know, that hee is content to take satisfaction from Christ, Math. 3. 17.

5 The meanes continued.

5. That God hath placed them in the visible Church, and doth yet continue the meanes that is able

that he may be saved.

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able to save their soules, Acts 20.
32. Iam. 1. 21.

6. That God hath declared
himselfe concerning sinne, that
there is one onely sinne that in it
selfe is simply unpardonable: all
the rest may be forgiven.

6. One on-
ly sin vn-
pardon-
able.

7. That God hath saved as
great sinners as they, such as were
*Manasses, Mary Magdalen, Da-
nid, Paul*: Many amongst the
Corinthians were fornicators,
drunkards, raylers, and the like,
yet were *justified, sanctified, and
saved*, 1 Cor. 6. 10, 11. And these
haue obtained mercy, that in them
Iesus Christ might shew forth all
long-suffering, for a paterne to
them which should afterwards be-
leeue to everlasting life, 1 Tim. 1.
13, 16.

As great
sinners sa-
ued.

CHAP.

CHAP. V.

Shewes how Faith may be gotten.

THE rules of directions follow. This then is the question: What should a man doe that he may bee sure of his salvation, the man, I say, that for the present doth not finde the grace of Christ in his heart? I answer: That his principall care must be, to use all meanes to get the graces of the godly Christian formed in his heart: And herein the Lord hath shewed vnto men singular mercy, that as hee hath shewed wayes in his *Word*; how his seruants may *discerne* the graces, that are so many signes and pledges of Gods loue, and their owne salvation; so hath he in the same word laid downe cleere *directions*, that shew how euery grace may be attained, and formed, and nourished in the hearts of men.

And

that he may be saved.

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And first I will begin with Faith; And the question is, What should a man doe that hee might attaine Faith?

Quest.

Hee that would belecue, must obserue these rules:

Ans.

1. Hee must in the first place betake himselfe to Gods promises: For without the promise of grace, it is impossible Faith should euer bee formed aright in a man, hee must labour to see what the Lord saith distinctly vnto sinners: I will instance in that one promise, Ioh. 3. 16. *God so loved the world, that hee gave his only begotten Sonne, that whosoever beleued in him, should not perish, but have life everlasting.* Now his care must bee, seriously to marke, and cleerely to vnderstand Gods meaning, which in this promise is to assure saluation to any in the world that wil belecue in Christ.

1. He must consider of Gods promise.

2. He must then consider Gods commandment concerning faith, that

2. He must take notice of Gods commandment to beleue.

that doth God require him to beleeue: and is so farre from being displeased with him for beleeuing in Christ, that for this cause hee will damne him in hell if hee beleeue not, *Iohn 3. 18.* *1 Iohn. 3. 23.* Hee doth as exactly require vs to relye vpon this course of saluation by Iesus Christ, as hee doth require any thing of vs in the morall Law: and as we ought not to sweare, or commit adultery, or steale; so ought wee not to dare to liue without beleeefe in Iesus Christ.

3.
Hee must
pray for
faith.

3. Hee must pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God*, *Eph. 2. 8.* Hee should pray ouer the promises, and beseech God to incline his heart to rest vpon them, as the best treasures in the world: cry vnto the Lord, *Lord helpe my vnbeleefe.*

4.
Hee must
renounce
his owne
righteous-
nesse.

4. Hee must absolutely lay aside all thought of his owne
righteous-

that he may be saved.

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righteousnesse by the workes of the Law, and looke onely to Iesus Christ, and the *righteousnesse in him*, else he will faile of the *righteousnesse of God*, Rom. 10. 3.

5. Hee must waite vpon the powerfull *preaching of the Gospell*, as the onely outward *ordinarie meanes* to beget faith, offering his soule daily vnto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the ministry of the Word, knowing that from this ordinance of God, he is to expect the *gift of faith*: he should betake himselfe to it, with resolution to waite with daily expectation, till the Lord bee pleased to *send the Holy Ghost* into his heart. And this is a generall rule for this and all other graces of the Spirit: as men loue their owne soules, so they must provide to liue where the Word of God is preached constantly, & in the power of it: for

5 He must
waite vpon
the Word
preached.

for from thence they shal receiue
vnspeakeable helpe and furthe-
rance in all the wayes of God,
Rom. 10. 14.

CHAP. VI.

*Shewing how true humiliation
may be attained.*

THus of Faith. In the next
place, hee must labour for
true and sound humiliation for
his sins; and to this end he must
distinctly strue to get formed in
him two things: 1. pouerty of
spirit; 2. godly sorrow: for to
these two belong all the branches
of true humiliation.

For the attaining of spirituall
pouerty, these rules are of great
vse.

1 Gather a
Catalogue
of thy sins
ether by
memorie,

First, make a Catalogue of thy
sinnes, which thou mayest do, ei-
ther by memory or by booke. By
memory thus: Goe aside, set thy
soul

soule before the Lord, as if thou werest presently to be iudged of him; call to minde particularly whatsoeuer thou canst remember by thy selfe: consider thy want, thy omissions, and commissions of euill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne soule, and disposition, thoughts, affections, words or deedes. Thou mayest then see an armie of rebellious euils thou hast beene guiltie of. By booke thus: Procure thee the labour of some reuerend Diuine, that hath briefly gathered the sins of euery commandement; & from thence gather out so many sins as thou knowest by thy selfe that thou hast beene guilty of: lay those sin daily before thy conscience, and consider how many wayes thou hast made thy selfe guilty.

Or by
bookes

Secondly, consider then the iustice of God, how he hateth all sinne; which thou maiest be assured

2.
Consider
Gods ius-
tice.

red of, if thou remember how he plagued our first parents, the old world, Sodom and Gomorrha: how fearefully hee neglected the Gentiles, cast off the Iewes; yea how hee *spared not his owne Sonne* Iesus Christ, when he became a surety for other mens sinnes.

3. Think of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curses which are denounced euery where in Scripture against such offences as thou art guilty of.

4. Remember thy latter end.

Fourthly, force vpon thy selfe the remembrance of thy latter end, and thy appearance before *the tribunnall seat of Christ*, so receive according to all that thou hast done in thy flesh.

5. Obserue Gods iudgements vpon the wicked.

Fifthly, obserue with what iudgement the Lord enery day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by speciall & particular calamities.

6. Especially Gods goodnesse to thee.

Sixtly, about all things, marke with all thy heart Gods goodnesse

ness to thee in particular, iⁿ
dnduring all this at thy hands,
his blessings of all sorts daily
bestowed vpon thee, chiefly
his mercy offered to thee in
Iesus Christ, that can be content
to forgiue thee all thy debts,
so thou bee sorry and weary of
offending. Nothing can more
breake thy heart, then to obserue
how God dealeth with thee,
euen with thee in particular, that
hast deserued so much euill at his
hands.

Seuenthly, Try thy selfe by a
particular examination of thine
owne estate, by euery particular
of the signes of Gods children,
and then thou mayest see, what a
poore creature thou art, what
shew soeuer thou makest in the
world, and what naturall gifts or
praises soeuer thou hast: for then
thou shalt finde how exceeding
emptie thy heart is of solid gifts
and the best graces, and that ma-
ny a poore creature, that maketh
little

7. Try thy
selfe by
the signes.

little shew in the world, hath an heart better graced by farre then thine.

8 Beg an
humble
heart of
God.

Eightly, thou must beg hartily an humble heart of God, and a greater discerning of thine owne vilnesse. The Lord wil be sought vnto, and he is ready to be found if thou seeke him constantly, and diligently. It is not a small worke to breake the pride and stoninesse of thy heart: it needs power from aboue.

9. Line
vnder a
searching
ministry.

Ninthly, Prouide to line, if it may bee, vnder a forceable ministrie, where thou mayest heare such doctrine daily as will search thy heart, and ransacke thy life, where thou maist feele the Word of God go downe into thy heart and reynes.

10 Watch
against the
things thou
art natur-
ly proud
of.

Tenthly, Marke what things they are, which by nature thou art proud of, and labour seriously both by arguments and restraint, to alienate thy affection from them: In particular, take heed of
the

the snare that is in gay Clothes, delicious fare, worldly titles, and the like.

Eleuenthly, Shun and auoide with detestation the flatterer, and seeke vnto thee a righteous companion, that may smite thee for thy fallings, and *reprooue thee, and not hate thee in his heart.*

Twelfthly, Labour to keepe in thy memory and thoughts, six, or eight, or more, or fewer of thy faults, that thou wouldest be more ashamed of, and hast more offended in, and compell thy selfe daily to remember them: this will wonderfully doe thee good, and tame thy pride, & make thee more meeke, and more tractable, and mercifull all the day after thou hast duly thought of them.

Thus of the way how to get thy spirit to bee truly poore and humble.

The next question is, What a man should doe to get a soft heart and true godly sorrow, that hee might

11 Auoide the flatterer.

12 Thinke still of some of thy worst faults.

Quest.

might be able to mourne for his sinnes before God.

Ans.

1 Consider Gods promise about a soft heart.

1 Hee must first consider of Gods promises, who hath bound himselfe by covenant to *take away the stony heart, and give an heart of flesh* vnto them that seeke vnto him for it, *Ezech. 36. 16.*

2 Daily confesse thy sinnes to God, and beg sorrow.

2 Hee must daily in the best words hee can, keepe a constant course in the confession of his sinnes before God, begging of God with all importunitie this mercie, that hee would melt and soften his heart; and resolute, that he would neuer stand before the Lord, but hee would remember this petition alwayes iudging himselfe, giuing glory to God. It may bee the Lord will heare at the first or second time of prayer: but if hee doe not, thou must resolute to watch and pray still, without limiting God to the time of effecting thy desire, as knowing that it ought not to seeme grieuous vnto thee, that the

the Lord doth not presently worke what thou prayest for, considering how long the Lord hath called vpon thee, and thou didst not answer; and withall, the Lord is well pleased with these preparations in thy heart, and accepts thy endeaour to mourne, because thou canst not mourne.

3. He must obserue how the Lord deales with him in prayer, and be sure with all thankfulnesse to acknowledge any mercy God shewes him in prayer; as if hee make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he finde his heart in any degree to melt: he should be wonderfull thankfull, if he can get but one teare in prayer, or that he finde his heart in any degree to melt: and this obseruation of Gods goodnesse letting him know, that hee regards his particular requests, will melt his heart

3. Be
thankfull
for every
mercie in
prayer.

heart indeed further, & perhaps
set him all on a flame in desires
to praise God, and to abase him-
selfe euen to the dust before the
Lord, *Hos. 14. 3. 4. The/. 5. 18.*

4 Acknow-
ledge thy
faults to
other.

4. That rule of the Apostle
James is sometimes of singular
use in this case of breeding soft-
nesse of heart, and that is, *acknow-
ledging your sinnes one to another*;
when in secret wee make our
moanes to wise and mercifull
Christians, and shame our selues
for our speciall offences, it many
times hath melting of heart ioy-
ned with it: so as that heart, that
before seemed hardned and dry,
now easily dissolues into teares,
Iam. 5. 16.

5 Go into
the house
of mour-
ning.

5. To goe into the *house of
mourning*, may bee in this case
profitable; resort to such as be in
sorrow for the hand of God vp-
on them, especially such as mourn
through the affliction of their
spirits: converse with humble &
tender-hearted Christians. *Eccle.*
7. 1.

6. In

6. In all the seruices of God be sure to *draw naere to God*, and keepe thy minde from *distraction* and hypocrisie: The Sun cannot haue such force to melt the waxe, as the beames of Gods presence haue to melt the heart, *Iames 4. 6, 7, 8.*

6. Take heed of distraction in Gods seruice.

7. The Apostle *Paul* being a sturdie Pharisee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *Hee must not lust.* The knowledge and consideration of the abundance of sinne-guiltinesse he had drawne vpon himselfe by the inward fruits of his euill nature, kil'd him out, right, brake his pride, and mortified him, as hee at large repeates, *Rom. 7.*

7. Study the tenth commandment.

8. Remember the passion of thy Sauour, the pouerty, banishment, ignominie, temptations; the apprehension, forsaking, arraignment, condemning, and cruell death which hee suffered for thy

8. Remember the sorowes of Christ for thy sinne.

M

sinnes:

sinnes: *Looke upon him that was pierced for thy sake, Zech. 2. 10.*

9. Get others to pray for thee.

9. If of thy selfe thou canst not yet attaine vnto sorrow for thy sinnes, get some godly Christian, that is endued with the gift of prayer, to ioyne with thee in priuate, that so the Lord may bee pleased to grant in Heauen, what we of him do aske on earth.

10. Vse fasting.

10. Lastly, If al other meanes faile, then set a day a part by fasting; for the day of a fast was called the day of *afflicting or humbling the soule*, *Leu. 16. 29.* both because it was the maine duty to bee driuen after on that day, and besides, because the Lord vsually did blesse his owne ordinance so, as he gaue an humbled heart to those that sought it of him.

CHAP. VII.

*Shewing how the Spirit of adoption
may be attained, and also how the
seuerall gifts of the Spirit
may be framed in vs.*

THus of humiliation: It followeth that I shew how hee may attaine to the other sacred gifts which are markes of a godly man: as in the first sort of gifts, how he may attaine to the loue of the Word, the gift of Prayer, the feare of God, the loue of his enemies, and the desire of the coming of Christ: But before I enter vpon these, it is necessary to shew him how he may attain the Spirit of Adoption, which is necessary for these & al other graces

And concerning the Spirit of Adoption, if any aske how it may bee attained: Or rather how it may bee stirred vp in vs, that we may feele his working in vs?

M 2

I

Quest.
How the
Spirit of
Adoption
may bee
had.

Answer.

1 He must
pray for it.

I answer, That hee is had and stirred vp by inuocation. God is pleased to declare himselfe willing, and ready to bestow his Holy Spirit vpon men, *If they aske him of him* by hearty prayer. Hee that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne*, to be giuen into our hearts, *Gal. 4.6.* And this our Saniour Christ assures vnto vs in the Parable, *Luke 11.*

9. *And I say vnto you, Aske, and it shall be giuen you: Seeke, and yee shall find. Knocke, and it shall be opened vnto you.*

10. *For every one that asketh, receiveth; and hee that seeketh, findeth; and to him that knocketh, it shall be opened.*

11. *If a Sonne shall aske Bread of any of you that is a Father, will he giue him a Stone? Or if hee aske a Fish, will he for a Fish, giue him a Serpent?*

12. *Or if he aske an Egge, will he giue him a Scorpion?*

13. *If*

13. If ye then, which are evil, can give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost to them that desire him?

2. Wee must waite vpon the preaching of the Gospell, where the Holy Ghost vsually falls vpon the hearts of men.

2 Waite vpon preaching.

3. When we fee the motions of the Spirit knocking at our hearts, or any way surprising vs, we must with all readinesse open the doores of our hearts, that the King of Glory by his Spirit may enter into vs.

3. Cherish the motions of the Spirit.

The next question is then, What wee should doe to get and preferue in vs the constant loue to the Word?

Quest.
How wee may get a loue to the Word.

1 The answer is, First, That we should seeke to settle our selues vnder the powerful preaching of the Word; euen such a ministry, as doth set out the Glorie of the truth, and of the Kingdome of Iesus Christ.

Ans.
1. Settle vnder a powerful ministry.

2 Pray God
to quicken
thee.

2. Wee must make conscience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his Lawes, as *Dauid* often did, *Psal.* 119.

3 Take heed
of worldly
cares.

3. Take heed of excessive cares, and the ouer-reaching of desires in the employments of the world, or the immoderate vse of worldly delights; for those *choake the seed of the Word*, and alienate the affections from it; and so doth any grosse or beloued sin, *Heb.* 3. *Math.* 13.

4 And of
personall
discord
with such as
feare God.

4. Take heed also of personall discord with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart carelesse and negligent, and in some things wilfull; and if it be not looked to in time, will bring men from the liking of the Word, as they haue been drawne from the liking of such as loue the Word.

5 And of
vngodly
companie.

5. Take heed of vngodly companie: For in such companie is quenched

quenched the sparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are best excited, *Psalm. 119. 115.*

6. Such as find some beginnings of desire after the Word, and liking to it, must take heed, that they estrange not themselves from the exercises thereof: For if they heare, or reade but now and then; either the heart will neuer bee thoroughly heated, or if it bee, it will easily waxe cold againe: and yet herein some are to bee warned to take heed of disordered excesse; for that will breed dulnesse, as well as neglect: As when they will reade daily for diuers houres; or when they prouide vnto themselves an heape of Teachers, as some that liue in great Cities, thinke it Religion to heare all sorts of men, and all the Sermons can bee come vnto: As if the power of godlinesse lay onely in

6. And of neglect of the increase thereof.

Or excesse.

the vse of the meanes of godlinesse.

7. Practise
what thou
hearest.

7. Wee must practise what wee heare, and labour to shew forth the fruit of the doctrine. He that would bee in loue with husbandry, must sow his seed in his ground, and then the gaine of the Haruest will still allure him to like the Trade. If wee be fruitlesse hearers of the Word, wee cannot loue it; if wee doe, it will beg but for a flash, or small time.

Thus of the loue to the Word.

He that would learne to pray, must follow these directions:

To attaine
the gift of
prayer.

1. Pray God
to teach
thee.

1. He must goe to God in the Name of Christ, and beseech him to *giue him words*, and by his Spirit teach him to pray. It is God onely can make a man speake a *pure Language*; For hee onely can instruct the heart of man, and endue it with this heavenly gift, *Romanes 8. 26. Ephesians 6. 18.*

2. It

2. It will much helpe him to ioine himselfe to such as call upon the Name of the Lord with a pure heart, especially in the dayes of their humiliation, 2 Timothy 2.

22.

2. Ioyne with such as can pray

3. There are three distinct things which a man may with singular profit propound vnto himselfe in his prayers: Confession of sinnes: Petition for grace: and thanksgiuing for mercies receiued. Now the weakest Christian may be, through Gods blessing, comfortably furnished for his owne particular, if hee take such a course as this; to goe aside, and with all secrecie and attention of heart before the Lord, aske himselfe these three Questions.

3. How hee may furnish himselfe in euery part of prayer.

1. What sinnes haue I committed, which either now do trouble me, or if I were to dye, would make mee afraid? Let him set them downe in a paper, or in his memory distinctly, till hee can

Three Questions.

can bethinke himself of no more. It is no great matter for the order how hee sets them downe, so hee bee sure hee haue the chiefe sinnes, in which he daily offends, or hath offended.

3. What would I haue the Lord doe for me, if I might haue what I wish? let him set the particulars downe, till hee can remember no more. As for example, I would haue him forgiue mee my sinnes, and I would haue him giue mee strength against such and such sins, and I would haue him giue mee Faith and assurance; and I would haue him giue me Heaven when I dye; and so goe on with all the things he feelles a desire in his heart to seeke of God, till hee can remember no more; and if at any other time hee remember some speciall thing, which hee would further haue, which hee hath not in his Catalogue, let him set it downe as from time to time he sees cause.

3. What

3. What speciall fauours hath God shewed to mee which I see I ought to take speciall notice of? Let him set them downe distinctly, whether they be deliuerances, or such and such spirituall or outward mercies, preserving the memorie principally of the chiefest of them.

Now when hee hath thus furnished these three heads with things that in particular concerne himselfe, they being all matters of weight, hee must now carry these things, or the chiefe of them in his mind, and frame his heart to speake to God in the best words he can get, to signifie his detestation of those Sinnes, his humble request for those Graces, and his vnfeined thankfulnesse for those blessings. Howsoever he may be rude or vnperfect in his Language about these at the first, yet exercise will bring him to a ripenesse; and by this course hee shall be sure to speake
of

What he must doe

of things that concerne himselfe
neerely ; and that God which
hath taught Parents to regard
the vnperfect language of their
little Children when they begin
to speak vnto them, will himselfe
much more delight to *heare the
desires of his Seruants*, that are
griued, that they cannot speake
in a better sort vnto him. The
profit and comfort of this course
will appeare by experience to be
exceeding great : besides, it is an
easie way, where there is in any a
true desire to bee at the paines
to learne this Language of spea-
king to G O D by prayer ; and
Gods Spirit will helpe and teach
the poore Christian, and draw
his petitions for him, and prompt
him both with words and affe-
ctions : And the Christian must
know this, that when hee hath
confessed his sinnes, and shewed
what hee would haue God doe
for him, with the best words hee
could in the truth of his heart,
he

hee hath made a most effectuell prayer to God.

Thus of prayer.

The awefull feare of God, and the reuerent dreading of God, may bee begotten and encreased in vs, if we throughly remember and deeply ponder vpon:

How the
feare of
God may
be begot-
ten in vs.

1. The surpassing glory, and transcendent excellency and perfection of his Nature, his absolute purity and exact Iustice, and Holinesse.

2. The wonderfull workes of God, especially those standing miracles shewed in the hanging of this mighty earth, and those huge heapes of water in the cloudes, and the bounding of these mighty Seas, and such like.

3. His fearefull threatnings of all sorts of woes against the transgressions of men.

4. The terrour of the last day, and the dreadfulness of death and Iudgement.

5. The fearefull and sudden iudge-

indgements which haue fallen vpon wicked men ; either recorded in Scripture , or reported in Histories, or obserued in experience.

6. Especially, if wee thinke much and seriously of the great goodnesse of God to vs, how hee hath striven with vs to ouercome vs with his mercies.

How loue
to our ene-
mies may
be excited.

Thus of the feare of God.

Wee should strue to stirre vp in vs affection and loue to our very enemies, by such considerations as these :

1. Because Christ, to whom we are infinitely bound, hath expressly charged vs to look to this; That we do loue our enemies; & therefore for his sake wee should deny our selues, and our owne corrupt desires and affections, and strue to shew the truth of our loue euen towards them that hate and persecute vs.

2. There is none so wicked, but they haue something good in

in them, and worthy to be respected.

3. Our enemies doe vs good, though they intend it not; wee ought to like the very rod that mends vs, and regard the water that washeth vs white, and make much of the stone that tries vs, and the glasse that shewes vs our spots, and not mislike the tents that search our wounds.

4. If euer God turne their hearts, they will be effectuell instruments of our praise and Gods glory in the day of their visitation, they will not willingly beare the shame of their owne sinfull oppositions.

I forbear to set downe the directions for the attainment of the loue of the appearing of Christ, because I haue at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP. VIII.

*Thus of the directions that concerne
the first sort of gifts : concer-
ning the attainment of the
other graces, the dire-
ctions now follow.*

How to
increase sa-
ving know-
ledge.

1. He must
be wise for
himselfe.

2. He must
study only
profitable
things.

ANd first for the attainment
of saving knowledge, and
the increase of it, these directions
are of excellent vse:

1. In hearing or reading the
Scriptures, hee must *bee wise for
himselfe*, that is, marke distinctly
what he heareth or readeth, that
may especially concerne himselfe,
Prov. 9. 12.

2. Hee must study those things
exactly, which most concerne
him, *avoi*de vaine questions, and
fruitlesse contemplations, and
vaine ianglings, and controuer-
sies: he must especially labour to
know Gods Nature aright, and
the distinct manner of Gods true
worship,

worship, how he may serue him: hee must studie to know *his owne particular offences*, and *Christ crucified as his Saviour*, with the benefits of his mediation, and the necessary things that concerne his owne Iustification, Sanctification, and finall Saluation.

3. *Hee must redeeme the time*, and by forecast and order, provide so, that some time may be daily allowed for holy studies to recouer his former time lost.

3. He must redeeme the time.

4. *Hee must enquire and take counsell*, hee must take heede of smothering his doubts, but must carefully seeke satisfaction to his conscience, as occasion ariseth. There is more profit in this rule, then many Christians are aware of.

4 He must propound his doubts.

5. *Hee must take heede of consulting with flesh and blood*: he must not regard other mens opinions, or his owne carnall reason; but resolute to giue the glory

5. He must not consult with flesh and blood.

to

to Gods Word, so as to submit himselfe to what hee shall finde therein required to be beleueed, or done, or auoided.

Other Rules hee may finde in the directions for the priuate reading of the Scriptures: as also in the Rules of life.

Thus of sauing Knowledge,

That thou mayest inflame in thy heart the loue of God:

1. Thou must auoid with special care, these things:

First, *Forgetfulness of God*; Thou must not dare to go whole daies, or weekes without communion with God, or remembering his holy presence.

Secondly, *the loue of the World*; Wee cannot loue the Father, while our hearts dote vpon any earthly thing. Of necessity some degree of the contempt of the world must be bred in vs, before we can loue God.

2. Wee must labour for a distinct knowledge of the dreadfull
praises

How the
loue of
God may
be wrought
in thee.

1. Thou
must auoid
forgetful-
nesse of
God, and
the loue of
the world.

2. Thou
must studie
God prai-
ses.

prayſes of Gods Nature and Workes, as they are deſcribed in the Scriptures, or may bee obſerved by experience. This is a needfull direction, and miſerably neglected.

3. We muſt frequent his houſe; eſpecially when his glory doth ſhine in the power of his Ordinances in his Sanctuary.

4. Wee ſhould eſpecially ſtudy the mercies of God, and all the good things hee hath promiſed, or given vnto vs, that wee may after a ſolid manner cauſe our hearts to know how infinitely we ſtand bound to God.

5. We ſhould obſerue carefully and daily, our owne ſinfulneſſe, and vileneſſe, and vnworthineſſe: For vnleſſe wee caſt out ſelfe-love, we ſhall neuer get in the true loue of God.

6. Wee ſhould pray much; for an holy courſe in prayer doth breed in men a wonderfull loue of God; and admiration of that fel-

3. Thou muſt frequent his houſe.

4. Thou muſt ſtudy Gods mercie.

5. Thou muſt obſerue thy daily inſirmities.

6. Thou muſt pray much.

fellowship, which thereby they haue with God.

7. Thou must resort to experienced Christians.

7. We should resort often to such as vse to speake much of the praises of God, and marke the experience of Gods wonderfull prouidence, or the glory of his Word.

8. Thou must behaue thy selfe lovingly towards the godly.

8. It will much further the loue of God, to get and increase in vs a loving respect of, and behauiour towards such as feare God, and beare his Image.

Thus of the loue of God.

What wee must do to get the loue of the godly.

Concerning the loue of the brethren, two questions may bee demanded: The one, what wee must doe to get a hearty loue to the godly: and the other, what we must doe to preferue it when it is gotten.

For the first, hee that would heartily bee affected towards all the godly with a brotherly loue, must obserue these Rules.

1. A ioyde the company of the wicked.

1. Hee must not haunt with vicious persons, nor goe with dissemblers,

semblers, nor hold needlesse societic with such as hate godlines and godly persons, *Psalm* 26. 4, 5.

2. He must much meditate of Gods loue to him, and of the great things were done by Iesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull loue that God and Christ do beare to true Christians, and how glorious they shall bee in the kingdome of heauen.

The arguments taken from Gods loue to vs or Christs suffering for vs, are often vsed in the first Epistle of *Iohn*, to perswade vs to the loue of the brethren, as *1 Iohn* 4. 8, 9, 10, 11, 12. *Psalm* 119. 2, 3.

3. Hee must take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee loue the godly: with an vtter disclaiming of him, if hee doe not loue

1 Meditate
much of
Gods loue
to vs.

3. Consider
Gods com-
mandemēt.

loue them, *1 Iohn 3. 10, 11, 12, 13.*

For the second, That he would continue and increase, and abound in loue.

For the
preservati-
on of our
loue three
things
must bee
looked to.

1. He must seeke, and hold and not forsake the fellowship that hee hath with the godly in the Gospell, but makethem the constant companions of his life, *Heb. 10. 25.*

2. When he finds his affections stirred vp, he must make vse of all opportunities, by his deeds to shew the fruits of his loue vpon all occasions of mercie and well-doing, else affections will dye in him. The fruits of righteousness must be sowed by practice, *1 Iohn. 3. 18.* If affection bee onely in shew, or in words, or in the conceptions of the heart, and be not expressed and made fast by the engagements of practice, it wil much decay, if not wholly be lost.

3. He must by all meanes take heed of discord with any of them, striving with a resolution to take

things

that he may be saved.

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things in the best part, to overcome all things, and endure all things, suffering long without envy, or rejoicing in iniquity; doing all things without reasonings or murmurings, or censuring or complaining; avoiding vaine ianglings and self-conceitednesse, begging of God an ability to beare with the infirmities of others. See further directions about this point,

in the Rules
of Life.

CHAP.

CHAP. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the minde. Now it followeth to shew what thou must doe; that in all thy wayes thou mightest walke vprightly, and attaine vnto sound sincerity of heart and life.

How sound sincerity of conuersation may be formed in thee.

HEE that would walke vprightly, or take a sound course to continue in his vprightnesse, must earnestly looke to these rules:

1. If thou hast beene guiltie of any grosse sinne, know it is vnpossible thy heart should be vpright, till thou hast with speciall repentance humbled thy selfe before God for thy sinne; and that also by conscionable practice thou keep thy selfe from the great transgression, *Psalme 19. 13.*

2. Thou

2. Thou must in a speciall manner watch and strive against hypocrisie, and that in two things chiefly: First, that in the setting out into religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods service thou by all meanes avoid distractions, and so resist and checke thy proncke of heart thereunto judging thy selfe seuerely, when thou so offendest, till thou be able in some happie degree to serue God with thy spirit as well as with thy body. The habit of dissimulation with God is extremely dangerous.

3. In thy conuersation take heed of that fearefull carelesnesse of the most men, shewed in the knowne and wilfull practice of sinne, vpon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how gainefull soeuer they might be to thee: thou maiest together with vprightnesse lose the Kingdome of

of heauen, for daring so wilfull, to breake one of those little commandements, *Mat. 5. 19.* Take heed in generall of a stiffe and wilfull heart: they are seldome vpright, that are heady and peremptory, and hard to bee perswaded, *Iam. 3. 17. Prou. 21. 29. Heb. 2. 4.*

4. As much as may bee accustomethy heart to be obseruing of Gods presence; walke, as before him, *Gen. 17. 2.*

5. Yeeld thy selfe ouer to bee wholly guided by Gods Word; *Without knowledge the minde cannot bee good, Prou. 19. 2.* and hee that walketh according to this rule, shall haue peace in his heart and conscience, *Gal. 6. 16.* Let Gods Law bee the light for thy feet, and the lantern for thy paths, *Psalm 119.* Labour therefore to get a particular warrant for the lawfulnessse of thy practice in the occasions of thy calling, either generall or particular: where thou doubttest

doubtest enquire, so shalt thou walke in *a sure way*, and *delight thy selfe in much peace.*

6. Take heede of idlenesse, and prouide to walke faithfully and diligently in some honest calling of life.

7. Be sure thou hold a constant course of confession of thy sinnes to God, and do it without hiding or extenuating; iudging thy selfe for euery knowne sinne, and especially praying against, and resisting the sin thou art most-prone vnto.

8. Be not well pleased with thy selfe, till thou canst approue thy care to be good at home, as well as abroad; looke to this rule, and take heede of frowardnesse, and peruerse behaviour in thy family. Thou wilt hardly get any comfortable euidence, that thou art sound at heart, if the vniuersal family sinnes reigne in thee.

9. Thou mightst wonderfully aduance, and establish vprightnesse

*Remember thy Creator in the
days of thy youth*

nesse of heart in thee, if thou wouldest carefully but acknowledge this honour to God in his Word, that whensoever thou didst feele thy conscience wounded, or smitten for any particular offence by the Word of God, that then without delay thou wouldest in secret go to God, and humble thy selfe by confession, and from that time forward remember to strive against that sinne: And so likewise when God with some speciall glory of his truth doth affect thee in the hearing of some needfull duty to be done, not to dare to delay, but haste to the obedience of that good Word of God.

FINIS.

THE PROMISES :

O R,

A TREATISE SHEWING
how a godly Christian may sup-
port his heart with comfort,

Against all the distresses which by rea-
son of any afflictions or temp-
tations can befall him in
his life.

Containing all the most comfortable
places through the whole Bible,
orderly digested.

By N. B I F I E L D late Preacher
of Gods Word at Isleworth in
MIDDLESEX.



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TO THE MVCH

Honored and right worthy,
Sir William Throgmorton, Knight
 and Baronet, and *Sir Francis Dar-
 cie* Knight: *N. Bisfield* wisheth the
 increase of all Grace and happi-
 nesse, that accompanieth the
 loue of the Lord Iesus in
 sincerity.

IF the many crosses
 & temptations, with
 which the life of all
 men, euen the most
 godly is distressed, bee seriously
 weighed, and withall the great
 consolation that too often sur-
 priseth the hearts of most Chri-
 stians, be cōpassionately thought
 on: and if withall the singular
 N 4 glory

glory of a godly mind framed
unto unmoveable rest, and sted-
fast contentment, bee thoroughly
conceived of; it cannot but bee
manifest, that if a way may bee
shewed how a Christian may fill
his heart with comfort in any
condition he can fall into, in re-
spect of affliction, that such a
course is profitable, and al ought
to take notice of it, and with all
care and paines employ them-
selves about it. This by Gods as-
sistance upon apparent grounds
of Scripture I have endeoured
to shew in this Treatise, and
doubt not but by experience
humble and godly Christians
will finde much refreshing and
establishment of heart, if they
apply themselves distinctly and
diligently to draw of the water
of life, out of those wells of sal-
vation

uation, opened for them euery where in this role of Gods promises.

This Treatise I present to your Worships, and under the countenance of your names, desire to commend it unto the Church of God: and this I am induced to do for diuers reasons: your forwardnesse in the profession of sincere religion for many yeres, the publicke seruice you haue done in the Countrey in the administration of Iustice, for the encouragement of the good, and reformation of abuses, your great care from time to time, to plant painfull and profitable teachers in the places of your abode, together with the excellent gifts, with which God hath furnished your minds, deserue to be freely and publkely acknowledged in

N 5

the

the Church of God; and in mine
owne particular I have beene so
many wayes obliged, that with
much gladnesse I embrace this
occasion, to let the world know
my desire to be thankful for the
many helps and furtherances
my ministerie hath received
from the countenance and ende-
vours of both your Worshipps, as
occasion hath at any time bin
offered. Desiring your accep-
tance hereof, and praying God
to preserve you in his fear with-
out offence, til the day of Christ,
and to enlarge in you the desire
and power of weldoing in all
things, I end and rest, Illc-
worth, Octo. 1618.

Your Worshipps in the service of Jesus
Christ to be commanded,
N. Bifield.

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CHAP. I.

Containing the Preface.

THe drift of this Treas-
 ure is, to shew a god-
 ly Christian (who is
 already assured of
 Gods fauour, and knowes he shall
 haue abundant happines when he
 dies, in heauen) how he may sup-
 port his heart with sufficient con-
 tentment against all the miseries
 can assault him, from the time of
 his conuersion, till his death. For
 this purpose I shall breake open
 a *Mine of Treasure*. For I intend
 from all parts of the book of God
 to selekt and set before thee those
rich Promises, which God hath
 there recorded, to be as wells of
 comfort vpon all occasions.

Two thing of necessitie must
 bee granted. The one is, That
 though wee haue gotten the assu-
 rance of Gods fauour, and free-
 dom.

come from the power and guilt of our sins; yet many things will still aile vs, and oppose our consolation. We shal meet with temptations and afflictions of al sorts, reproches, aduersaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficulty or affliction, but in the Word of God we may haue a sure consolation or direction for it, able euery way abundantly to sustaine vs.

But before I enter vpon the unfolding of this *great Role of Promises*; I must preface about five things, which tend to make vs more fit to receiue them.

First, it will be profitable for vs to consider briefly the worth of the promises; they are called, the *unsearchable riches of Christ*, to assure vs that he is a very rich mā that hath his hart stored w. th the promises of God well applied. The Apostle *Peter* saith, that they are *great, and precious promises*, which

1.
The worth
of the pro-
mises.
Eph. 3. 6. 9.

2. Peter 4.

Rom. 4.

Rom 3.

Eph. 3. 6.

2.
To whom
the promi-
ses belong.

which God hath given to vs. Promises in our hearts, are better then pearles or precious stones in our Chests. They are the inheritance God gives to his people in this life, & therefore they are called *the heires of promise*; a greater portion then any King on earth can give to his child. The very keeping of the Records of these promises, was a great prerogative to the Iewish nation: and it is accounted a singular happinesse for the Gentiles, that they may now *partake of those promises*. Little doe we know what wrong wee do to our soules, when we keepe them ignorant of the promises: & it is one of the greatest offences vnder the Sun, to dispence these promises to man, *2 Tim. 1. 1. Tit. 1. 1, 2, 3.*

Secondly, Before I enter vpon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that haue interest in them. For all vnpregenerate men, that liue in
their

their sins without repentance, are *strangers from the Covenants of promise. The children of the bond-woman have no part in the Testament of Grace*; only they that are Christs, haue the benefit of the promises in Christ. *The children of God are the heires of promise.* Men must haue *godlines*, that haue the promises either of this life, or that to come. In short, all those that haue repented them of their sins, and beleue in Iesus Christ, may come to these promises with large hearts, as knowing that they reade and heare that which they haue cleare and full interest in.

Thirdly, Concerning the vse these promises may bee put vnto all our life long. They will driue away grieffe, discouragement, or feares that at any time may seize vpon vs. They will sweeten all our afflictions. They will exceedingly nurse vp and confirme our faith: and further, they will haue a singular vse in preserving vs against

Eph. 2. 12.
Gal. 4.

Gal. 3. 22.
H. b. 6. 17.

1 Tim. 4. 8.

3.
The vse of
the promi-
ses.

against the enticements of the profits, pleasures, and lusts of the world, and against the cares of this life. Our affections are the feet of our soules, and with the promises we may be daily shod; so as neither thorny cares pricke vs, nor foule pleasures defile vs, *Eph. 6.* The Gospell shews vs still a better proiect, when the Diuell or the world entice vs. And a true reason why many times wee are not able to resist enticements, is, because our hearts are not filled with the promises, which else would shew vs so much sweetnesse, as all other things would seeme but base in comparison of them. When we are tempted with the pleasure of sinne, if wee haue not a more delightfull proiect to offer to our hearts, it is easie for vs to bee seduced. And further, these promites soundly studyed and layd vp in our hearts, will breed cheerfulness of spirit, and that contentation which makes godlinesse

godlinesse to bee so great gaine. And besides, they will daily excite in vs all encouragements to well-doing; and they doe also set out maruellously the glory and splendour of Gods loue, power, presence, providence, and grace toward vs. What shall I say? The promises giue vs euen Heauen vpon earth, and set out the incomparable gaine of true godlinesse; yea by them we approach so neere vnto God, that as *Peter saith, By them wee partake of the Diuine nature.*

1 Tim. 6. 7. 8.

1 Pet. 1. 4

A fourth thing which I would preface about, is, concerning the infallibilitie of the promises: for that may much inflame in vs the desire to store our hearts with them, (hauing heard of their worth) if wee likewise bee fully assured concerning the certaine accomplishment of all the good which is contained in them. I suppose no man doubts, but that if it could be made good, that a poore Christian

4.
The infallibility of the promises proued by 13. waies

Christian might haue al those excellent things were contained in all the promises of the Bible, hee were in a matchlesse estate. Now there are many things which may put vs out of all doubt in that point; marke them heedfully, for they may doe thee singular good.

1 They are
al but one
promise.

1. For obserue that the promises are in some Scriptures cald in the singular number, the *promise*: and why so? as for other reasons, so to assure thee, it is as sure and as easie for God to fulfill all that goodnesse contained in all those promises, as if they were but one onely promise.

2 From the
nature of
God.

2. Consider *the nature of God*: He cannot lye, it is impossible for him to deny his Word, he may as easily deny himselfe. If God haue said it, it must needs come to passe. This argument is vsed in this point, *Titus* 1.1, 2.

3 From the
antiquity
of them.

3. The *antiquity* of these promises adde much to our assurance. The Apostle in *Tit.* 1.1 saith, that these

these promises were made *before the world was*: and hitherto in all this time God neuer failed of one word of his goodnesse.

4. We haue the *writing* of God to shew for them; they are vpon record in the Scripture: and shall we mistrust when we haue Gods owne hand to shew for it? *His Word is true, and righteous altogether, Psal. 16. 9.*

4. From Gods writing.

5. Yea we haue the *oath* of God too, that by two things, in which it is impossible for God to change, the heires of promise might haue abundant consolation, whensoever they make recourse vnto the promises, *Heb. 6. 17, 18.*

5. From Gods oath.

6. We haue these promises *preached* vnto vs by Ambassadors sent of purpose, *at the commandment* of God, who hath enioyned them to make it *manifest*, that God will bee as good as his Word in all those, *Tit. 1. 3.*

6 From the messengers sent about them.

7. Yea, Christ Iesus himselfe did employ his ministry, to assure

7 From the ministry of Christ himselfe.

8. From the
death, & the
Testator.

sure and *confirm* the promises made before to the Fathers, as the Apostle shewes, *Rom. 15. 8.*

Yet more, we have *the blood of Christ*, and the death of the *Testator* to confirme this new Testament, and all the promises contained therein, *Heb. 9. 16.* so as in *Christ* they are now all, *Yea and Amen*; there can be no nay nor deniall of them: they well may be now pleaded in any Court of the Justice of God.

9. From our
An oining

6. The *Anointing* that is vpon vs, may assure vs, and establish vs. Was there euer any King anointed of God to bee a King, that made doubt of *the* Kingdome? why the anointing of God is vpon our hearts: the graces of the Spirit powred out vpon vs, are our assurance that God wil not withhold from vs our regall priuiledges, if we seeke them, *2 Cor. 1. 20, 21.*

10. From
the extent
of the pro-
mises.

10. It is to me settling to vs, to consider the extent of the right to those promises: For God hath
excepted

Promises, as the chiefe stay of
the ir lines in their pilgrimage on
earth, *Heb. 11.24.*

Thus of the fourth point.

5. A fifth thing I would preface
about, is concerning certain rules
to be obserued, if we would euer
receiue the sound profit of these
promises, and so we must looke
to fixe directions.

6. Rules to
be obser-
ued, if wee
will profit
by the
promises.

1. When wee come to these
promises, we must renounce our
owne merits, and all opinion of
our owne worthinesse, and ac-
knowledge from our hearts, that
all the grace we finde in the pro-
mises, is in and through Iesus
Christ, *All the promises are yea
and Amen through him*, and onely
in him.

2 Cor. 1.20
Rom. 4.14.

2. When we haue the promises
laid open before vs, we must be-
leeue them, and apply them to our
selues, or else they will do vs no
good.

Gal. 3.12.
Rom. 4.16.

3. We must be further carefull
to hide them in our hearts, and to
O 2 commit

Ps. 119.1

commit them to memorie, that wee may bee often thinking of them, and musing vpon them. It will not serue the turne that wee haue them written in the Bible, or in our Note-bookes, but wee must get them *written in our hearts* too: Wee must bee at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

Hebr. 9. 18.

4 When any thing ayleth vs, we must *fly to them for refuge*, and cast the *anchor of hope* vpon them, that God himselfe may see, that our hearts are bent to trust vpon his Word.

5. We must neuer *cast away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leaue the rest to God, as in many places of Scripture may appeare, especially, Hebr. 10. 36. Rom. 4. 21, 22.

6. In short, Wee must looke to it.

it, that we be not *slothfull and idle*, and such as will not bee at the paines to study and commit to memory, and rest vpon these glorious comforts; but wee must follow them which through faith and patience doe inherite the promises.

Heb. 6. 12.

Thus of the Preface.

CHAP. II.

The diuision of the Promises.

THe promises may be diuided into three parts.

3 Sorts of
promises.
1 Priuileges.

The first may containe such places of Scripture, as shew the *Priuileges* of the godly aboue other men; and that is one chiefe way by which the Lord doth refresh the hearts of his people, by assuring them in generall of such & such prerogatiues, which he will confirme vpon them, and

O 3

vpon

upon none but them.

2.
Comforts
in affliction.

The second may containe *comforts*; that is, places of Scripture which doe foretell what goodnesse the Lord will shew to his people in affliction. For hither-vnto belong all those promises which are given of purpose for the comforting and supporting of the godly in all their tryalls.

3.
Rewards
of certaine
graces.

The third part may containe such *Promises*, as are made to certaine *particular graces* in the godly, as promises, made to prayer, faith, trusting in God, or such like. It is the second part of promises, which I intend here more at large to intreate of. I should shew what varietie of comforts they are, with which a godly man may inflame his hart according to the generall distresses may fall upon him, and these may bee thus subdivided.

Sorts of
afflictions.

All afflictions are either outward, or inward. For outward afflictions,

afflictions, it were too tedious, and to little purpose, to gather comforts against every particular crosse, and therefore one head may suffice for the generall, *viz.* the promises or consolations against all outward afflictions. Now, because all godly people are oftentimes more troubled with the stormes and reproaches of the world, which are cast vpon them for well-doing, then with the ordinary afflictions of life; therefore I would in the second place gather the comforts against reproaches, and withall I would adde in the third place, consolations against aduersaries.

Now for inward afflictions; they are the afflictions of the spirit of man, and arise either from the temptations of Satan, or from the trouble of the conscience vn-satisfied in diuers scruples. I would therefore in the fourth place shew how we might be comforted against the tempta-

tion: of Satan; and because the trouble of conscience ariseth vsually either from the burthen of our daily infirmitie, or from the feare of our falling away: I would in the fifth place shew how we may be *comforted against our daily infirmities*; and then in the last place I would vnfold those promises, *that may assure vs of perseuerance.*

Now suppose a Christian soule clearly informed with the knowledge of those priuiledges wherein he excels all the people of the world; and withall that he knew how to comfort himselfe against any outward afflictions, and had store of consolations in his heart against the temptations of Satan, and did know how to support himselfe against the sense of his daily weaknesse, & withall were settled and out of feare for falling away; Would you not thinke such a one wonderfull happy? And this may bee heere attained vnto,

vnto, if we be not slothfull : and what can in this life be grievous vnto vs, if we be soundly fenced in those things? There can bee nothing that can seeme a misery vnto vs, but wee may find comforts vnder some one of these Titles.

CHAP. III.

*Shewing the priuiledges of the
godly aboue all other
people.*

THe first sort of promises, or comfortable places of Scripture, are such as in generall shew the happinesse of the godly in all estates of life ; these I call *Priuiledges*. These are such comforts as are not restrained vnto some certaine time, but are such as bee enriched withall at all times. These wee ought to know as the foundation of all the rest, and
O 5 we

wee should strive to have them perfectly in our memories, so as any time we could number them if need were.

Every godly Christian hath twelue priviledges, wherein hee excels all the men of this world.

12.
Priviledges
of the god-
ly.

1.
The loue
of God.
Eze 36.28
Ioh 14.21.

The first is, *The loue and fauour of God*: The especiall grace of God towards him; this is the foundation of all his happinesse: and if hee could order his owne heart aright, hee would easily see that hee could not bee miserable, so long as hee was in fauour with his God. If the fauour of great persons bee so much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? Yea King of all Kings? And the more should a Christian fill his heart with ioying in this prerogative, if he consider three properties in the loue of God. For first, It is a *free loue*, he stands not vpon desert: Hee is *gracious*, looking vpon his owne goodnes, and

3.
Properties
in Gods
loue.

1.
It is free.

and not on ours, *Hosea 14. 4.*
Secondly, It is an *eternall love*,
and vnchangeable, God will
neuer bee wearie of louing him,
Ier. 31. 3. His louing kindnesse is
better then life; for it lasts vnto
all eternity, without alteration.
The fauour of man in this world
is mutable; Kings may extreme-
ly loath, whom they yer-while
loued with their entirest affecti-
on; But in God there is no *shad-
dow of changing*, he loues with an
euerlasting loue. Thirdly, It is
infinitely immense, and great, no
affection in any, or in all the
creatures in this world, if they
could be fastened vpon one man,
can reach to the thousandth part
of Gods loue to vs, *Eph. 2. 4, 7.*
Esay 40. 15, 16 This *light of
Gods countenance shining vpon vs*,
makes vs at all times *more rich
then they that are increased most
in Gold, and Wine, and Oyle*, *Psal.*
4. 7, 8.

2.
It is eter-
nall.

3.
It is infi-
nite.

2. The second is, The donation
of

The second
Priviledge
is, the gi-
uing of
Christ to
them.

of *Christ*; *Christ* is his, God hath giuen him *Christ*, Rom. 8. 32. so as all *Christ* is his portion: And how is *Christ* his? Euen in all dearenesse of relation. Hee is his *Prince*, his *Priest*, and *Redeemer*, his *Father*, his *Lord*, his *Master*, his *Friend*, his *Brother*, &c. All these titles are giuen to *Christ*, to signifie, hee is all that, which those things could shadow out. No Father, Brother, friend, could so loue their Child, Brother, or friend, as *Christ* loues the *Christian*. No Lord, Master, Prince, can so preferre, prouide, or care for their Seruants, or Subiects, as *Christ* cares for the *Christian*. Looke what the fauour or power of any of those, or all those could doe, *Christ* is, and will become much more vnto the godly *Christian*.

The third
is deliuer-
ance, and
that from
diuers grie-
uous things

3. The third Priviledge is *Deliverance*: And the Christians deliverance is exceeding great, if hee consider seriously how he is delivered

deliuered from the kingdome of darkenesse, from this present euill world, from the hand writing of ordinances that was against him, from the rigour and curse of the Law, and from condemnation.

The fourth is free pardon of all his sinnes past, his soule being washed in the blood of Christ from all his sinnes, so as now they are as white as snow, though they had beene red like scarlet, 1 John 1. 7. Esay 1. 18. What rest and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remission of all our sinnes?

The fifth priuiledge is, the inhabitation of the holy Ghost. The soule and body of a Christian, is the Temple of the holy Ghost, and the Spirit of God doth verily and truely dwell within the brest of a Christian, and that not in a naked presence; but the holy Ghost is there, to teach him to guide

The fourth is, forgiveness of sinnes.

The fifth is, the inhabitation of the holy Ghost.

guide him into all truth, to tell him when he is ready to go out of the way, on the right hand or on the left, and to comfort him in all distresses, and to seale the promises to his heart, and to anoint him with the oyle of true knowledge and grace, and to bee as a pledge and earnest of his inheritance, looked for from heaven, and to teach him when to pray, he knows not how to pray for himselfe; and many other excellent benefits he reapeth from the Spirit of God, whom the world cannot receive. He hath for this respect a very spring of knowledge, and ioy and grace in his belly.

The sixth is
the restoring
of Gods I-
mage.

The sixth priviledge is, the Image of God restored in him, by the mighty power of Christs voyce in his first resurrection, being made now a new creature to God, and so an image of the divine nature, in which he dwelleth, and in which he dwelleth where he is excellently reflected in God.

The

The seventh priviledge is the *freedome of Gods house*, and to all the feasts, and diuine entertainment which God makes there, *Psalme 36. 9. and 65. 4. Esay 25. 6. Luke 14. 17. Reuel. 2.* The Word and Sacraments are his: hee is Gods bidden guest: hee may alwayes come and well-come: *The fastnesse and pleasures of Gods house*, oh how sweete are they! Who can tell the excellencie of the *Manna* that is hid?

The 7 is, freedome in Gods house.

The eight priviledge is, *entrance and acesse, and audience with God in all his suites.* Hee may aske almost what hee will of God, hee will not deny him any thing hee askes in the name of Christ. And sure he is worthily miserable, that will not make himselfe happy, when hee may haue what hee will aske of him, that is able to giue what hee can aske, *Marke 11. 24. Ephes. 3. 10.*

The 8 is the hearing of prayer.

The

The ninth
is the at-
tendance
of Angels.

The ninth priviledge is, *The service and attendance of the Angels.* The Angels doe pitch their tents about those that feare God, Psal. 34. 7. and are *ministring spirits* to every heire of salvation, Heb. 1. vlt. Oh the dignity and safety of that man, whom the glorious Angels do guard and attend vpon! The poorest Christian hath a better guard vpon him, then the greatest Monarch in the world, that is not a Christian.

The tenth
is the com-
munion of
saints.

The tenth priviledge is, the *Communion of Saints*; hee is mystically vnited in one body to all the worthies that are in heauen or earth, and doth effectually enjoy the benefit of communion of Saints; too large to be here reckoned vp. If it were no more but the profit he hath by the prayers of the godly all ouer the world, were it not a great fauour? Eph. 2. 19. & 3. 6. Phil. 1. 5. Col. 2. 19. besides all the comforts he hath in the fellowship with the godly.

The

The eleuent priuiledge is, *the inheritance of the earth*, which is restored to him in Christ, so as he now possesseth that which he hath of the earth, by as good a title as euer *Adam* held Paradiſe; yea so, as whatsoever in the whole earth is good for him, shall not bee withheld from him, *Math. 5. 5. Psal. 84. 11, 12.* Outward prosperity he is sure of, so farre as it is good for him, *Iob 8. 7. Psal. 37. 5.*

The 11. is
the inher-
itance of
the earth.

The last priuiledge is, that *Inheritance immortal, incorruptible, and that faileth not, reserved for him in heauen*; which for excellencie passeth all that which euer the eye of man saw, or the eare of man heard, or the heart of man can conceiue, *1 Pet. 1. 3, 4.*

The 12.
the inher-
itance of
heauen.

Now then, to summe vp all this, let a Christian tell his owne soule plainly, and vpon cleare prooffe, by the signes of a childe of God, that he is in fauour with God, and that Christ is his, and that

that he hath obtained strange deliuerance, and that all his finnes are forgiven, and that the holy Ghost dwels in him, and that the image of God is restored in him, and that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that hee is neere of kinne to all the Saints in the world, and that he is Lord of the earth, and that hee shall certainly goe to heauen when he dieth. Let this, I say, be told to his soule, can he be dismayd? will not the *Peace of God which passeth all understanding, keepe his heart and minde*, and that constantly for euer?

CHAP.

CHAP. IIII.

Shewing how the godly may support their hearts against all outward afflictions.

Hitherto of the Priuiledges. Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his seruants in seuerall Scriptures, against all the outward afflictions may befall his seruants in this world.

By outward afflictions, I meane such as these; wants, losses, wrongs, troubles, exile, imprisonment, sicknesse, feares, pover-ty, or any other thing, where-with the life of man is molested in any condition.

Now there are many excellent wayes of abundant comforts against

What is meant by outward afflictions. The godly man may comfort himselfe against afflictions, by the consideration

1 Of the
common-
nesse of
them.

gainst these, or any of these, as
First, if wee consider by the
commonnesse of them, *All things
fall alike* in these things, Eccles.
9. 2, 3. *Every man that is borne
of a woman, hath but few dayes,
and is full of trouble*, Iob 14. 1.
Christ had no disciple, but hee
istold aforehand, *Hee must take
up his crosse, and that daily*, Luke
9. 23. There can be no affliction,
but what accompanieth, or may
accompany the nature of man,
1 Cor. 10. 13. The same afflictions
are accomplished vpon our
brethren which are through the
world, 1 Pet. 5. 9. And wee haue
the *Prophets* and greatest wor-
thies of the Lord for an *example
of suffering*, Iam. 5. 10. And all
the godly must through many tri-
bulations enter into the kingdome of
God, Acts 14. 22.

Of Gods
knowledge
of our di-
stresses and
desires.

Secondly, if wee consider
that God takes notice of vs, and
of all our trials: *The Lord knowes
the way of the righteous*, Psal. 1. 6.

None

None of our griefes are hid from him: *All our desires are before him, and our greaning is not hid from him, Psal. 38. 9. & he knowes our soule in aduersity, Psal. 31. 7.* And as he takes notice of all our troubles, so he takes notice of all that is good in vs: *Hee knowes them that are patient, and trust in him. Nahum 7.*

Thirdly, if wee consider the wonderfull compassion of God in the afflictions of his people: he doth *not willingly afflicte*, but regards vs with pitie, & with loue thinkes of redeeming vs, and sends *the Angell of his presence* to comfort and *save vs*, and in *all our afflictions is afflicted with vs*, *Esa. 63. 8, 9.*

Fourthly, if wee consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they doe not a iot discommend vs before God. Hee can take

Of Gods
compassion.

Of Gods
high estimation of
vs.

take notice of his seruants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that GOD speakes to vs (euen when he corrects) as to his children; and for that reason wee *should not refuse his chastening*, Heb. * 12. 6. *Prou. 3. 11.* Wee may bee *honourable in Gods sight*, though wee be in a most forlorne and despised condition in the world: we may, I say, bee precious in Gods sight, greatly beloued, *Esa. 43. 4, 5, 6.* The Apostle *Peter* shewes, that a poore seruant, when he suffers hard words and ill vsage from his master, doth herein finde acceptance with God, *1 Peter 2. 19, 20.* Now this is an instance beyond exception. For, what condition more vile then of a seruant? and what crosses were likely to bee disregarded of God sooner, then these domesticall indignities? & yet we see a prooffe
of

of the regard and loue of God euen in those things.

5. Fifthly, if we consider the victory of Christ over the world.

Of the victory of Christ.

Our Sauour vseth this as a consolation; he tels his Disciples, *In the world they shall haue trouble, but hee would haue them be of good comfort, hee hath overcome the world,* so as now they shall neuer be hurt by their troubles. Their crosses may bee too hard for them to master, but Christ can order them so, as in him they shall haue victory over them. But of this, more afterwards, *Ioh. 16. 33.*

Sixtly, if wee consider the presence of the holy Ghost, hee is giuen of Christ and the Father to bee our *Comforter*; and as our *afflictions abound, so shall our consolations also*, *Ioh. 14. 16. 2 Cor. 1. 4.* Now how shall a man bee dismayed, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart?

Of the holy Ghost comfort. *120g vs.*

Of their
sue out of
trouble.

7: Seuenthly, if wee consider the issue out of all troubles: *Misery may bee the troubles of the righteous, but God will deliuer them out of them all, P(alme 34. 19. When God make vs sore, hee will make us whole: if he wound he will bind us up againe. In sixe troubles hee shall deliuer them, and in seven there shall no euill touch them, Job 5. 18, 19. God will giue his people rest from the daies of aduersitie, the pit be digged for the wicked, Psa. 94. 13. Light is sowne for the righteous, and gladnes for the upright in heart, Psa. 67. 11. It is wel said, It is sowne; for though God doe not presently giue vs ease and comfort, yet the haruest will come, if with patience wee rest vpon God, and be truely sincere, and keepe his way: God will settle his people, as in the former daies, and it may bee, doe better vnto them, then at the beginning, Ezech. 36. 11. For Gods thoughts towards his people, are thoughts of peace and merc*

peace, and not of enill, to giue an ex-
pected end, Ier. 29. 11. so as Gods
seruants shall sing for ioy of heart,
when wicked men howle for vexa-
tion of spirit, Esay 65. 14.

8. Eighthly, if we consider the
wonderfull care of God about
the measure of our crosses; For
God will not lay upon man more
then right, that he should enter in-
to iudgement with God, Iob 34.
3. Therefore Iacob should not
fear, because God will not
make a full and finall end of him,
as he will of the Nations, but will
correct him in measure, not leaving
him wholly unpunished, Ieremie
46. 28. God doth waite to bee gra-
tious to his people, hee is a God of
iudgement, and doth not consider
what sinne they haue committed
to deserue affliction, but what
strength they haue to beare it:
After hee hath giuen them the
bread of affliction, and the water of
aduersity, hee will not restraîne his
mercies from them, Esay 30. 18, 20.

P

There

Of the
measure of
our affli-
ctions.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *Hath hee smitten them as hee smote them that smote him?* And resol- ueth, that God *smites in measure*, and but *in the branches*, hee will not cut them vp by the rootes, *Esay 27.7,8.*

Of the
short con-
tinuance of
them.

9. Ninthly, if we consider the short time of these afflictions: *Heauineſſe may bee in the euening, but ioy will come in the morning: For Gods anger endureth but a moment, but in his fauour is life,* *Pſal. 30. 5.* The rod of the wicked shall not rest on the lot of the righte- ous, *Pſa. 125. 3.* For the Lord will not caſt off for ever, but though hee cauſe grieſe, yet hee will haue com- poſſion, according to the multitude of his tender mercies, *Lam. 3. 31, 32.* For a ſmall moment God may forſake, but with great mercie will he gather vs. In a little wrath hide

my face, but with everlasting
kindnesse will I haue mercy on thee,
with the Lord thy Redeemer, Esay
54. 7, 8. Hence Christ saith, A
little while, and ye shall not see mee.
And againe, A little while, and ye
shall see me, Ioh. 16. 16. The godly
may be in heavinesse, if neede re-
quire, but it is but for a short sea-
son, 1 Peter 1. 6. And Paul saith,
The afflictions of this life are but
light, and for a moment, 2. Cor. 4.
17.

10. Last'y, if wee consider the
good we get by these afflictions:
For God will make all worke to-
gether for the best, unto them that
love him, Rom. 8. 28. The godly
may be troubled on euery side, and
yet not be distressed: They may bee
perplexed, and yet haue no cause to
despaire, &c. 2. Cor. 4. 8. The god-
ly in affliction may bee like the
burning bush which Moses saw,
which was not consumed: And
there are many particulars of the
good they get by their crosses.

P 2

For

Of the
good
eff. of
them.

For affliction is as the fire, onely
to refine them, and trie them, and
make them more bright, Zach.
13. ult. they lose nothing, but
their dross, and this is all fruit,
even the taking away of their finnes.
Esay 27. 9. Besides, they meete
with many consolations in affli-
ction, which otherwise they had
not experience of, 2 Cor. 1. 7.
and therefore wee should count it
all ioy to fall into many temptations
as knowing that the tryall of our
faith worketh patience; and if pa-
tience haue her perfect worke, we
shall bee entire, wanting nothing
Iam. 1. 3, 4. Lastly, the tryall of our
faith, which is more precious then
gold that perisheth, will bee found
unto praise, and honour, and glory
in the reuelation of Iesus Christ
1 Pet. 1. 7. and our light and short
afflictions will worke unto vs an
eternall weight of glory, 2 Cor.
17. and if wee endure temptation
wee shall receiue the crowne of life
Iames 1. 12. Lo, thus wee haue

searche

Searched it, and thus it is, heare it, and know thou it for thy good. Iob 5. ult. Learne thou therefore in nothing to bee carefull, but in all things to make thy request knowne unto God with giuing of thanks, Phil. 4. 6. And if any man lacke wisdom, to know what to doe in affliction, let him aske it of God, who giueth liberally, and reproacheth no man, Iames 1. 5.

What thou must do in thy affliction.

CHAP. V.

How the godly may comfort themselves against reproaches.

Hitherto of the comforts against all outward afflictions in general. Now it followeth, that I instance in reproaches, and aduersaries.

For reproaches; it is euident, there is neede of consolations, more especially against them, because naturall men stumble at it, when they see Religion cen-

Men neede comfort against reproaches.

sured and scorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this way euery where it spoken of*. Sometimes men are dismayed at the disgrace of sincerity in the generall. Sometimes they are troubled for want they themselves doe suffer. Sometimes the danger to suffer. Sometimes the weak are scandalized, when they heare or see what others suffer. And it is manifest, that the best men haue beene put to a great plunge when they haue beene laden with reproaches. This makes *Jeremie* so vnquiet, *Ier. 18. 18, 21*. Now there are many wayes, by which a Christian may establish his owne heart against all the scornes and reproaches of the men of this world.

First, if they consider that *God* takes notice of all the wrongs of that kind done vnto them. Thus *Dauid*: *O Lord, thou hast knowne my reproach, and my shame, and my dishonour*

thou
must com-
fort thy
selfe in
the consi-
deration,

Of the
notice God
takes of
them.

dishonour, mine aduersaries are all before thee, Ps. 69. 19. It easeth his heart, but to talke with God, and tell him that hee knowes his dishonour.

2 Of Gods great account of vs

Secondly, It is an increase of the comfort, if wee further consider that God fauours vs, and accounts vs deare and *honourable*, whatsoeuer the wicked thinke of vs: And in this argument the Lord himselfe pleades withall, *Esay 43. 4, 5.* If Gods Face shine upon his Seruants, what cares *Dauid* for all the reproaches of all sorts of men, eu en of his neighbours and familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, *Psal. 31. 11, 12, 16.*

3 Of thy good report among the godly.

Thirdly, Thou maiest comfort thy selfe by opposing the good report thou hast amongst the godly, against the reproaches with which wicked men pursue thee. As thou goest through *it*

report, so doest thou through good report: thou hast honour as well as dishonour, and it is a great recompence to obtaine good report amongst the godly, 2. Cor. 6.8. Heb. 11.2.

4 Of thy
Praise
thou shalt
haue in the
day of
Christ.

Fourthly, were it so that thou hadst no honour in thy name on earth, and that well-doing were in no respect at all: yet this should comfort thee abundantly, that thy faith, and sinceritie, and innocency, will bee found unto praise, and honour, and glorie, in the reuelation of Iesus Christ. Thou shalt haue vnspeakeable praise at that day, 1. Pet. 1.7.

5 Of praise
from
them that
now re-
proach
thee.

Fifthly, the same persons that now reproach thee, may bee so turned about by the power and grace of God, that in the day of their visitation they will admire thee, and glorifie God for thee, 1. Pet. 2.12.

6 Of the
small
things
thou suf-
ferest.

Sixtly, we should bee the lesse troubled with our reproaches, because this is not to resist unto blood.

lood. Gods deales fauoufably with vs. If wee had liued in the dayes of our fathers, when to professe the Gospel of Christ, had beene occasion of terrible death; then wee might haue had some pretence of grieuance: but now in these dayes, when the hurt is done only with the tongue of infamous men, it is a great weakenesse to bee disquieted, Heb. 12. 3, 4.

Seuenthly, let vs *looke upon the author and finisher of our faith*, even He was exposed to those indignities, and yet *for the glory set before him, despised the shame*, and endured the crosse, and is now crowned in Heauen, Heb. 12. 2. What should the seruant complaine of, when the Lord and Master is called *Beelzebub*?

Eightly, *David* easeth himselfe, by considering the cause of suffering. *For thy sake* (saith he to God) *hane I borne reproach: shame hath couered my face: The*

7 Of the example of Christ.

8 Of the cause of thy reproaches.

Zeale of thy house hath eaten mee up, and the reproaches of them that reproached thee, haue fallen upon me: When I wept and chastened my soule with fasting, that was to my reproach, Psa. 69. 7, 9, 10.

9 Of the
condition
of all the
godly.

Ninthly, Why should we be troubled at that which is the Lot of all the Saints? We haue heard of *Dauid* before, how hee was slandered by many, and on euery side, *Psal. 31. 12, 13.* *Jeremie* complaines, *That they consulted how to devise deuices against him, and how they might smite him with the tongue, Ier. 18. 18.* *False witnesses were suborned against Stephen,* and in that case of Religion, *Acts 6. 11, 13, 14,* *Many and grienous complaints were laid against Paul,* *Acts 25. 7.* Yea, it was the condition of all the Apostles and the principall men of the Christian world, to be made a *Aspectacle to men and Angels,* and to bee accounted forlorne, and as the off-scouring of all things, *1. Cor. 4. 9,*

10, 13.

10, 13. ^u And our Saviour Christ
supposeth it the case of any blef-
sed man, that men may say all
manner of euill sayings of them,
Matth. 5. 12, &c.

Tenthly, *The Spirit of God
and of glorie doth rest upon you,*
1 Peter 4. 14. Ye haue the Spirit
of God in you, what neede you
care what the world accounts of
you? You haue abundant trea-
sure in your hearts, and you haue
an heroicall or diuine Spirit in
you, and therefore why are yee
troubled about such mean things?
And your patience & their rage,
it is a signe you are in a happy cō-
dition, and haue Gods Spirit; and
the Spirit of God which is in you
is a Spirit of Glorie, and leades
you to a better life. And there-
fore seeing you are but trauellers
here, why turne you againe at
the barking of euery dog? Yea,
these reproaches signifie, that
wicked men doe see some glorie
of God shining in you, which
they

10.

Of the
presence
and assi-
stance
of the
Holy
Ghost.

they strive by all meanes to vilifie and despise, being vext in their hearts at it.

II
Of the
condition
of those
men that
doe re-
proach
thee.

1.

11. God will certainly take an order with all that reproach his people. For first, he will reckon all their reproaches, as cast out against himselfe; and therefore will indite them of blasphemie, *Psal. 74. Colos. 3. 8. 1. Peter 4. 14. 1. Cor. 4. 13.*

2.

Secondly, in his due time hee will put to silence those lying lips which speake grievous things proudly & contemptuously against the righteous, *Psal. 31. 18.*

3.

Thirdly, all that were incensed against the godly, shall be rewarded with shame, which God will powre vpon them for the contempt with which they have dishonored his seruants, *Esay 41. 11, 14.* And to conclude, God will certainly bring them to iudgement for these things; they must make their accounts before the Iudge of the quicke and dead

that

that speake euill of other men, because they will not run with them into the same excesse of riot, 1 Pet. 4.4,5.

12. Lastly, God will prouide for his owne innocent Seruants. His thoughts are not to let his people be ashamed, Mic. 4.11,12 And besides, hee will bring forth their righteousness as the light, they shall be cleared, Psal. 37. 6. Job 5. 15. and they shall receiue double for all their shame, Esay 61. 7. and their reward shall bee great in Heauen, Mat. 5.12. For which reason, Moses accounted the reproaches of Gods people to be greater riches then the treasures of Egypt, Hebr. 11. 26. And in the meane time there is an hiding place with God from the strife of tongues, Ps. 31. 20.

12

Of the
course
God will
take for
thy clearing
and
comfort.

CHAP.

CHAP. VI.

*Wherein many principall Obiections
of the godly are answered.*

NOW for the better establish-
ment of mens hearts in the
former comforts, it will not bee
amisse to take off the obiections
with which many times godly
men doe aggrauate their distresse
about the respect of the former
consolations.

Ob.

1 *Ob.* If they were ordinary
reproaches, it would not so much
trouble mee, but they are vile
things which are objected against
me.

Sol.

Sol. They cannot bee viler
things then haue beene objected
against Christ and the godly. For
there haue beene objected.

Grievous things, Acts 25.7.

Gluttony, Math. 11.18, 19.

Madnesse, Iohn 10.20.

Blasphemy { *Math. 26.65.*

Act. 6.11, 13, 14.

Deceiuing

Deceiuing, Iohn 7. 12.

Rebellion, Acts 17. 6, 7.

Rayling, Acts 23. 4.

Schisme, Acts 28. 22.

Wickednesse of life, 1 Pet. 2. 12.

2 Ob. But base persons doe reuile me, the very scum of the people doe scorne me.

Ob. 2.

Sol. This is no strange thing. The abiects gathered themselves together against David, they did teare and ceased not, Psal. 35. 15. The drunkards sang of him, Psalm 69. 12. Those that derided Job, were such, whose fathers he would haue disdained to set with the dogs of his Flcke, Iob 30. 1.

Sol.

3 Ob. But I haue liued long vnder such disgraces.

Ob. 3.

Sol. Rest thy selfe, and fret not at the man that prospereth in his way, the Lord wil find a time to bring forth thy innocencie, at the light, Psal. 37. 7. Zeph. 3. 18, 19. God will finde time to get thee praise in euery place where thou

Sol.

thou hast beene put to shame.

Ob. 4.

4. Ob. But I am almost buried with the a most infinitenesse of scorne and reproaches.

Sol.

Sol. That was no more then was in *Dauids* case; He was so buried in disgrace, that he was as a dead man, forgotten, and out of mind, *Psal. 1. 12, 13.* He was a reproach of men. *Psal. 22. 12.* A by-word, *Psal. 44. 14, &c.* A proverb, *Pf. 69. 11.* A wonder to many. *Pf. 17. 7.* And the Apostles were a gazing stock to men and Angels, *1 Cor. 4. 9. 2 Cor. 6. 8.*

Ob. 5.

5. Ob. But great men set against me.

Sol.

Sol. That was *Dauids* case; Feare was on every side, hee heard the raylings of great men, which conspired together against him, *Psal. 31. 13.*

Ob. 6.

6. Ob. But I am sentenced and accused as an euill doer most vniustly, and that publikely.

Sol.

Sol. So was our Sauour Christ, and that by a whole *Councill* of men,

the oppositions of vnrea-
le men.

4 Of the
prediction
of Christ.

The fourth may be taken from
prediction of Christ: wee
bee told before plainly
we should expect. We may
see peace in Christ, but he hath
told it, that *in the world wee*
shall haue trouble, Ioh. 16. 33. yea
we must provide to take up
our crosse daily, Luk. 9. 23.

5 Of the de-
liuerance
promised.

The fift must bee taken from
deliuerance God hath pro-
mised vs; for thus he assures vs,
the hand of the Lord shall bee
knowne towards his seruants, and
his indignation towards their and
enemies, Esay 66. 14. for that
which will bee the strength of the
pious in their trouble, will be
their saluation out of their trou-
ble: hee will helpe them and de-
liuer them, hee will deliuer them
from the wicked, and save them, be-
cause they trust in him, Isa. 27. 29,
This glory of the Lord shall be
knowne and feared from the East to

Q. the

the West, that if the enemy
like a flood, the Spirit of the
shall chase him away, E/ay 59.
Therefore feare not thou, O
Jacob for thus saith the Lord,
thy God, I will sustaine thee
the right hand of my Iustice:
bold, all they that prouoke thee
be ashamed, they shall be as nothing
the men of thy strife shall perishe
say 41. 10, 11. For the Lord
knoweth how to deliuer thee
out of temptation, & to rescue
vniust to the day of iudgement
punished, 2 Pet. 2. 9. God will
ouer the poore when he cryeth,
needy also, and him that hath
no helper, Psal. 72. 21.

6 Of Gods
iudgement
vpon our
aduersarie

The sixt may bee taken from
the certaine iudgement of God
that shall fall vpon their aduersa-
ries: The men of thy strife shall
rishe, and they that warre against
thee, shall be as a thing of nothing.
They shall seeke them and not find
them, E/ay 41. 11, 12. All the
curses will the Lord lay vpon the
enemies

emies, and upon them that hate
 him, and persecute them, Deut.
 10. 7. All those enill neighbours
 that touch the inheritance of Is-
 rael, God will plucke them out of
 their land, and plucke his people
 from among them, Ier. 12. 14.
 The wicked draw their swords, and
 their bowes against the godly;
 but their sword shall enter into their
 own heart, and their bow shall be
 broken: for the armes of the wic-
 ked shall be broken, and the Lord
 will uphold the iust, Psal. 37. 14,
 17. And besides, for their sul-
 derment, they are reserved vnto
 the day of Iudgement to be pu-
 nished.

The seventh may bee taken
 from the consideration of the
 effects and consequents of this
 opposition: For first, hereby we
 give our testimony to Christ &
 the Gospell, when we partake of
 the afflictions of the Gospell, 2 Tim.
 3. 11. Secondly, these oppositiōs
 do as much good for the presēt

Q 2

when.

7 Of the
 effects and
 consequents

when Gods servants fall into these troubles, the fruit will be it will try them, and purge them and make them wise, till the time be come, for there is a time appointed, Dan. 11. 35, 36. Thirdly, God may turne the hearts of the wicked, and make them Lyons and Tygers, to become Lambes, and no more to doe hurt the mountaine of the Lord, Esay 11. The Wolfe and the Lambe shall come to feede together, and the Lyon eat straw like the Bullocke Esay 65. 25.

3 Of our
owne gaine
by them.

Lastly, wee shall gaine exceedingly by these sufferings, for we are assured, that if we suffer with Christ, wee shall reigne with him in another world, Tim. 2. 11. We should therefore reioyce that we partake in the sufferings of Christ, because we are assured, that when Christ appears in his glory, we shall then be glad and reioyce, 1. Pet. 4. 13.

CHAP. IX.

*of the wayes how Satan tempts vs,
and the occasion of tempt-
ation.*

Hitherto of outward afflictions, & the comforts against them. The inward afflictions follow; and here in the first place some temptations to be considered of, even those conflicts which men haue in their soules euen with euill angels.

Three things must be granted concerning temptations.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath little care of, or iudgement in.

Secondly, that when God leaues his children to be ried by this affliction, and softens their hearts to feele this combat with diuels,

3 Things
taken for
granted.

diuels, it doth wonderfully amazed and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is sure remedie in the Word of God euē for this affliction also.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreat of comforts against them, consider of three things.

1. How many wayes Satan tempts men.

2. To what things he tempts.

3. What are vsually the occasions he takes of tempting.

For the first, Satan tempts diuers wayes.

1. One is, when he tempts God against vs, labouring to bring God out of liking with vs. Thus hee insinuated the displeasures of Iob to God, Iob Chap. 1. & 2. And thus Satana stood at the right hand of Ioshua the high Priest, to resist him before the An-

Satan
tempts vs
fiue wayes.

rell of the Conenant, Zach. 3.1.

2. Another way is, when he appears in some shape, and by voyce, or otherwayes terrifies men.

3. When he brings distresses vpon mens bodies, or other heauy calamities: and thus also hee tempted Iob by Gods permission.

4. When he stirres vp other men to tempt vs: thus he stirred vp Peter to tempt Christ, and dissuaded him from his suffering, Mat. 16. And thus hee tempted the woman by meanes of the Serpent. And thus also he imployeth wicked men, daily to tempt by euill counsell and enticements.

5. The last and most vsuall way is, by iniecting, exciting, or suggesting euill internally within our spirit. This is that kind of temptation I heere especially meane.

For the second, that we may

Q4

finde

3 Sorts of
temptations
by suggesti-
on.

1 Temptati-
ons to blas-
phemy.

2 Temptati-
ons to par-
ticular sins.

finde out the nature of temptations, & the things whereabout Satan workes, wee may receive all the temptations to three sorts.

The first sort of temptations are *temptations to blasphemy*, and thus hee tempts when hee suggests monstrous things against the God, or the Word of God, or the providence of God, or the like.

The second sort are, *temptations to particular finnes*, as when he tempts to the denyall of Christ, as he did *Peter*, and so he tempts to lust of all sorts. And so the Diuell is the *father of lust*, *John 8. 44.* and euill angels are *spirits all wickednes*, *Ephes. 6. 21.* And thus also hee tempts to rage or reuenge; and therefore the Apostle implies in his speech about anger, that to giue place to wrath, is to giue place to the diuell, who vsually excites those violent passions, *Ephes. 4. 27.* And thus

thus also he tempts to conuersion,
 esse, in respect of which sinne,
 the deuill is said to *enter into Iu-*
da: And thus also he tempts to
 dying, as in the case of *Ananias*
 and *Saphira*, Acts 5. And so hee
 tempts men to murder, either
 of themselves or others.

The third kinde of temptation
 is, *temptation of despaire*, which is,
 when he perswades with men
 to despaire of all mercy in God.

Thus he made *Indas* despaire:
 and in some degree of despaire
 for the time was *Dauid* himselfe
 tempted, *Psalme 77*.

Thus of the sorts of tempta-
 tions.

3. Now it is wonderfull ne-
 cessary in the third place to take
 notice of the occasions of tempta-
 tions. Satan usually tempts not,
 but vpon some aduantage given
 him, & so there are many things,
 which as it were, *tempt the diuill*
 to tempt men, as

First, *solitarinesse*: the Diuill
 watched

Temptati-
 ons to des-
 paire.

Occasions
 of temptati-
 ons.

Solitarines.

watched to finde the woman alone from her husband, and then set vpon her. Such persons as loue solitarinesse, loue not their owne soules; for they giue great aduantage to Satan to assault them and circumsuade them, and therefore we should take heede of it.

Security.

The second occasion is, *security*: when the Diuell spies that men be carelesse, and keepe no watch ouer their owne hearts, and are wretchlesse in their courses, and goe from day to day, *and feare not euill*, then he layes in waite to assault, by iniecting some vile or base temptations to sinne.

Pride.

The third occasion is *Pride*: when *Paul* is somewhat lifted vp with the consideration of his reuelations, then doth Satan take his aduantage, and set vpon him with his *messenger*, euen some vile temptation. When we take liberty to make our
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selues great in our owne eyes, & nourish the pleasing thoughts of high opinion, and self conceit, if God do not greatly guard vs, we are neere some desperate assault of Satan.

The fourth occasion is *anger*. The diuell seldome forbears to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of *Ephes. 4. 26*.

The fifth occasion is *dalliance with euill thoughts*, when the diuell sees vs play with *contemplative wickednesse*, and be well content to let our thoughts runne vpon sinfull proiects or imaginations of sins, which perhaps wee intended not euer to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart bee ensnared by them, to draw vs into mischief. These lusts will *draw away*, and Satan engendring with them can make them

Anger.

Dalliance
with euill
thoughts.

6. Intemperate use of outward things.

them *concesue*, &c. *James* 1. 14.

The sixth occasion is, The *intemperate use of outward things*. For the *Diuell* walketh about as a roaring *Lyon*, seeking whom he may deuoure. And when he finds a man excessively bent to the things of this world, as meat, drink, apparel, riches, pleasures, honours, &c. He sets vpon him by some of his methods, to carry him away captiue at his will. Therefore the Apostle *Peter* wilts vs to be sober, if we would preuent him; implying, that the diuell will giue the on-set, when he finds vs intemperate, 1 *Peter* 5. 8.

7. Vnsettlednes in faith

The seventh occasion is, *Vnsettlednes* in the assurance of Gods fauour, and our own saluation. We cannot resist the *Diuell*, if wee be not *stedfast in the Faith*, and we giue him wonderfull aduantage, if we bee tossed about like the waues of the sea, and are vnconstant or carelesse in manner of

of our Faith ; wee neuer barre
out the Diuell soundly , till wee
be stedfast in our assurance, 1.
Pet. 5. 8, 9.

The eighth occasion is, when
sometimes the Lord will haue vs
tempted, onely for the triall of
our Faith , and the grace which
he hath giuen vnto vs.

Lastly, The ninth occasion is, a
relapse into some grosse sinne after
calling, which is scourged with
hideous temptations, through a
secreet depth of Iustice in God,
who thereby can shew how fear-
full a thing it is to offend.

8. Triall of
faith.

9. Relapse
into some
grosse sin.

CHAP. X.

*How the godly may comfort them-
selues in their temptations.*

THe consolations against
temptations follow.

A Christian, that feesles him-
selfe assaulted by the diuell, may
raise vp in this thoughts diuers
con-

He may
comfort
himselfe
from the
considerati-
on.

1 Of the
common
condition of
the godly.

2 Of the
measure.

contemplations, able to succour him in his distresses : a¹,

First, If he consider that this is the case of all the godly, to be tēpted. It is no new thing which hath befallen him. Thus *Paul* comforts the Corinthians, *No temptation hath befallen you, but what accompanies the nature of man*, 1 Cor. 10. 13. The Apostle *Peter* hartens them to who he writes, by this argument: *The same afflictions are accomplished upon your brethren that are in the world*, 1 Pet. 5. This also the Apostle to the Ephesians affirms, that those spiritual wickednesses are so *denen* in the most heavenly places on earth, Ep. 6. 12. The Apostles themselves were not free from this combat, & therefore *Paul* saith, *We wastle with principalities and powers*, &c.

Secondly, If he consider the measure of them: God will not lay any more vpon him, then he is able to beare, he may feare his owne strength, as *Paul* did, but

God

God will *make his grace sufficient for us*, 1 Cor. 10. 13. 2 Cor. 12. 9 Satan is limited, he can go no further then his chaine will reach, and for that cause it is, that we are taught to pray, that God would not *lead us into temptation*, as acknowledging that God doth dispose and order the measure of this kind of affliction.

Thirdly, If hee consider the short continuance of his temptations; they may be fierce, but they are not long: *God wil shortly tread down Satan vnder feet*, Rom. 16. 20. Wee shall *suffer but a while*, 1 Pet. 5. 9, 10.

3 Of the short continuance.

Fourthly, If he seriously meditate of diuers things in Christ his Sauiour: as,

4 Of diuers things in Christ; as,

First, His *example*. It should be lesse grieuous to be tempted, because Christ himselfe *was tempted in all things, as he is, sinne onely excepted*, Heb. 4. 15.

1 His example.

Secondly, Christ hath atchieued an admirable victorie over these

2 His victory over the Diuel.

these principalities and powers, and hath triumphed over them, and made a shew of them openly, *Col. 2. 15.*

3. His sympathy.

Thirdly, there is in Christ a sympathy and fellowfeeling. He is touched with our infirmities, and doth much compassionate our case, *Heb. 4. 15.*

4. His intercession.

Fourthly, He hath made intercession, and prayer for us, *that our Faith might not faile.* For that which hee assured to *Peter*, hee performed also for all the elect.

5. His vertue for healing vs.

Fifthly, Christ is the true brazen serpent, which is lift vp of God, that when wee feele our selues itung with these fiery Serpents, by looking vpon Christ, we are sure to be healed, *Iohn 3. 14.*

6. His succour.

Lastly, We are sure to be helped and succoured by Christ in the combat: *He was tempted himselfe, that hee might succour them that are tempted,* *Heb. 2. 18.*

5. Of the issue out of temptation.

Fifthly, If he consider the issue that God will giue: *He will giue*

is sue

issue out of temptation, 1 Cor. 10.
 13. Hee will tread downe Satan,
 Rom. 6. 20. He will stablish vs,
 after wee haue suffered a while,
 1 Peter 3. 9, 10. If we resist the
 Diuell, he shall flie from vs, Iam. 4.
 7, 8. If he leade vs into temptations,
 he will deliuer vs from euill, Mat.
 6. 13. The Lord wil breake the head
 of the great Leuiathan, the crooked
 Serpent, the Dragon of the Sea,
 Esay 27. 1.

6. If he consider the effects of
 temptation; it is the Schoole of
 Christ, to traine vs vp in spiritu-
 al souldiery; they cannot hurt vs,
 they make vs more humble, 2
 Cor. 12. 8, 9. They are for our
 tryal, 1 Pet. 1. 7. Satan doth but
 winnow vs, we lose nothing but
 our chaffe, Luke 23. 31.

6. Of the
 effects.

Ob. But it seemes, temptations
 are a grieuous euill, because we
 are taught to pray against them
 in a speciall maner in the Lords
 Prayer, which shewes that my
 estate is miserable, in that I
 am

Ob.

How wee
may pray
against
temptations.

am led into temptation.

Ans. It is true, that we must pray against temptations, and that it is a iudgement; but yet no other, then sicknesse, pover-ty, or the like: and therefore we are not to pray against them simply, but with submission to Gods will; onely we must pray absolutely to be deliuered from the euill of temptation, which latter words do restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not overcome of the temptation?

How wee
may know
that wee
are not o-
uercome of
temptati-
ons.

Ans. Obserue thine owne heart in the entertainment of those vile injections. If thou abhorre them as soone as they come in, and give no manner of consent vnto the, thou art free. For Christ himselfe was tempted by euill cogitations cast into his mind: (for the Apostle saith)

Note.

He was tempted in like manner

we are, & yet he was not guilty of the euill of the temptation. It is true, that for the most part we are infected in some degree or other by it: But yet it is not impossible for man to bee free from the euill of temptation, as that example shewes.

But secondly, thou maist know whether thou be overcome or no, by two signes. For first, If thou feele the temptation to be an affliction to thee, & account it an euill day, and art burthened vnder it, as if it were a very buffeting of the body, thou art yet safe: The diuell hath no victory, thou art not led captiue, all this while *Paul* was worse feared then hurt, 2 *Cor.* 12. 7, 8, 9. Secondly, All the while thou resistest by prayer, & wastlest with it, & keepest thy spirituall weapons in thy hands, thou art the conquerour; for thou art assured of God, *If thou resist, the Diuell will flye from thee* in due time.

Two signes

Thou

Thou art neuer overcome, til the temptation please thee, and thou resoluest to make no resistance spiritually, *James 4.8.*

Quest. But what if I be overcome? Am I not in a desperate condition, if the temptations haue preuailed ouer me?

Ans. This case is mournfull, but not desperate: For *Peter* and *Dauid* were overcome of the temptation; and though it cost them many teares, yet they were recouered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse vnto him, and penitently plead for mercy before the Throne of Grace.

CHAP. XI.

Comforts against our daily infirmities.

Hitherto of the consolations
against the temptations of
Satan.

Satan. There remaine two other distresses of the Spirit; the one arising from the sence of daily infirmities; the other from the feare of falling away, & losing of what we haue.

For the first, There are many waies in which a Christian may sence his heart against the discouragements that arise from the sence of daily infirmities.

And these promises are of two sorts: For they are either such as giue vs arguments of consolation in themselves, or such as withall remoue the objections are wont to arise in our hearts, vpon some particular consideration of the manner of the infirmities in vs.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulness, omissions, distractions, particular fallies through frailty, some kindes of euill thoughts, dulnesse, vncharfulness, doubts, and

Two sorts of promises.

What is meant by infirmities.

The comforts raised from the consideration,
1 Of thy age in Christ.

2 Of thy condition now vnder Grace,

& the euil of our good workes.

The Arguments of Consolation are :

1. There are differences in the degrees of the age of Christ in vs. Some Christians are but weake, young ones, Lambes, Babes, new formed; and God knows it, & lookes for no more from such, then what agrees to their age. He is a compassionate Father, that doth not require the same power of gifts in a weake Christian, which hee lookes for in a strong.

2. It should much ease vs to remember, that we are not vnder the Law, but vnder Grace, *Rom. 6. 14.* We are deliuered fro the rigour of the Law: God now doth not expect perfection fro vs, nor accounts vs as transgressors, because we are imperfect, but hath receiued vs to the benefit of the new Couenant: In which, perfection is onely required in Christ, & vprightnesse

nesse in vs.

3. We may be very weake in strength and power of gifts, & yet very fruitfull: We may doe much good while we are in the Infancie of Grace, which the cōparison of the vine (to which the godly are resembled) shewes. The Vine is not the strongest of Trees, & yet is more fruitfull in pleasant fruit, then many other Trees, not of the field only, but of the Garden also. Now the godly are likened to the Vine, *Esa* 17. 1. to shew, that all their weaknes notwithstanding, they may bee abundant in pleasing fruit.

3 Of the fruitfulness may be in a weake Christian.

4. The goodnesse of Gods nature should much encourage & comfort vs herein: And so if we consider foure prayes in the nature of God.

4 Of the goodnesse of Gods nature: For hoc is

First, He is *gracious*: he stands not upon desert, we may buy of him without money; he can loue vs for his own sake, though we be able

1 Gracious.

able no way to pleade our owne merits, *Eſay 55.1, 2, 3.*

1 Merciful.

Secondly, He is *mercifull*, yea *mercy pleaſeth him*; it is no trouble to him to ſhew mercy, but hee delighteth in it, *Mich. 7. 18.*

3 Slow to anger.

Thirdly, He is *ſlow to anger*. Infirmities will not prouoke him to wrath; hee can delight in vs ſtill, though wee haue many wants & weakenesses, *Pſal. 103.*

4 Ready to forgiue.

Fourthly, He is ready to forgiue. If by our too much careleſſe and frequency in offending he bee vrged to diſpleaſure, yet hee is quickly pacified, a few prayers and teares in the confeſſion of our faults will turne away all his diſpleaſure, ſo as hee will *remember our iniquities no more*, *Pſal. 103.*

5 Of the hope of ſtrength.

Fiftly, The Lord will ſtrengthen his own work in vs by his Spirit; and though grace be but in the bud, yet *his bleſſing ſhall be upon our buds*, and hee will make vs grow as the willowes planted by the

the water-courses: The hopes of increase, should stay vs against the present sense of weakenesse, *Esay 44.2,3,4.*

Of many things in Christ: as,

6. There are many things comfortable to bee thought vpon in Christ.

1 His opinion of vs.

For first, He makes account to finde vs sicke, and *sinners*, he doth not expect to finde vs righteous altogether: *Hee came not to call the righteous, but sinners to repentance, Marke 2.17.*

2 His compassion.

Secondly, Wee haue such an High Priest, as knowes how to haue compassion vpon those that are out of the way: *Hee is touched with our infirmities*, hee doth rather pittie vs, then hate vs for our weakenesses, *Hebr. 4.15.*

3 His intercession.

Thirdly, His intercession couers our infirmities. If any man sinne, we haue an Advocate, euen Iesus Christ the righteous, who is the propitiation for our sinnes. He takes an order in Heauen, that God shall not bee turned away from

R

vs)

vs, he makes daily intercession for vs.

4. His blood.

Fourthly, His *blood* will powerfully *cleans* our conscience from the deadnesse which is in our workes, Heb. 9. 14.

5. The imputation of his righteousness.

Fifthly, Hee is the Lord our *righteousnesse*, & that is his name by which he will be called, Ier. 23. 6. His perfect righteousness is as truly ours, as if wee had performed it our selues: So as although wee be most vnperfect in our selues, yet in Christ God can find no fault in vs, nor see any transgression: though our sanctification be spotted, yet our iustification hath no blemish in it.

The helpe of the Ministerie.

7 The helpe God hath afforded vs in his Ministers, may be some ease vnto vs: though for weakenesse we be but Lambs, yet God hath provided for vs; hee hath given vs *Shepherds to feede vs*, and given them a charge to looke to his Lambes, as well as his Sheepe. The Church is compared

pared to a nurse with breasts, and we have a promise to suck out of the breasts of her consolations, *Jerem. 23. 4. Esay 5. 11, 12, 13. Iohn 23. 19.*

8 Wee should especially bee refreshed with the consideration of diuers particular fauours God hath assured vs of in his Word:

Of diuers
particular
fauours
God hath
assured
vs of

as,
First, That hee will not deale with vs after our sinnes, nor reward vs after our iniquities, *Psal. 103.*

Secondly, That he will spare vs, as a man spareth his sonne that serueth him. No father can shew compassion like to that which God will bee bound to shew to his children, *Mal. 3. 17.*

Thirdly, that the *smoking flax* shall not be quenched, & the *bruised reede* shall not bee broken; though grace were in vs but like the heate in the weeke of the Candle when the light is out, yet God hath taken order that it shall not

bee extinguished, *Esay 42.3.*

Fourthly, That in all times of need wee shall haue *accesse unto the Throne of Grace*, and obtaine a supply of all our wants; so as we may goe boldly to aske what we neede *in the Name of Christ*, and it shall be giuen vs, *Hebrewes 4.vlt.*

Fifth, That hee will accept of our desires, and our will to doe his seruice shall bee taken for the deede, so as hee will reckon off so much good to be done by vs, as wee desired and endeououred to doe: our workes are as good as wee desired to haue them to bee: The preparations of our hearts are reckoned with God as great things, *Esay 55. 1. Ierem. 30.2. 2 Cor. 8.12.*

Sixthly, That in all his dealing with vs, he will vse vs in *all compassion* with a tender respect of our weakenesse. Our weeping and supplication shall be accepted before him, and hee will *cause vs*

to walke in a straight way, in which we shall not stumble, Ier. 31. 9. In all our afflictions, hee is afflicted. In loue, in care, in pittie, hee will redeeme vs, and carry vs as in the dayes of old, Esay 63. 9. As hee hath borne vs from the womb, so wil hee bee the same still vnto old age, euen vnto the gray haire. He will carry vs in the armes of his compassion: Hee hath made vs, hee will beare, euen hee will carry, and will deliuer vs, Esay 46. 3, 4. Hee will gather the Lambes with his armes, and carry them in his bosome, and gently leade those that are with young, Esay 40. 11.

Seuenthly, That hee will supply all our necessities out of the riches of his glorie, Psal. 4. 19.

Eighthly, That hee wil passe by our meere frailties, and take no notice of the errours of our liues that arise from meere infirmities; There is no God like vnto him for passing by transgressions, Mich. 7. 18.

R 3 Ninthly,

Ninthly, That he will strengthen vs, and make vs grow in the gifts bestowed vpon vs: The Lord will bee the hope of his people, and the strength of his Children of Israel, Ioel 3. 16. Hee giveth power to the faint, and to them that haue no might, hee increaseth strength: they that waite vpon the Lord, shall renew their strength. Esa. 40. 29, 31. Hee will be as the dew to his people. They shall grow as the Lilly, and cast forth their rootes as Lebanon. Their branches shall spread, and their beantie bee as the Olive tree, and their smell as Lebanon. They shall reuiue as the Corne, and grow as the Vine, Hosh. 14. 5, 6, 7.

And to assure all this, God would haue vs to know that hee hath married vs vnto himselfe, and holds himselfe tyed in the covenant of marriage with all kinnesse and faithfulnessse, to take the care and charge of vs for euer, Hosh. 2. 19.

Of what
God may
bring thee
to.

6. To conclude the first sort of promises, what knowest thou what God may bring thee vnto, notwithstanding thy weaknesse? Hee can make thee to multiply as the bud of the field. He can make thee increase and waxe great. He can make thee *attaine vnto excellent ornaments*, Ezech. 10. 7. Since thou art the branch of his planting, the worke of his hand, hee may greatly glorifie himselfe in thee, so as *thy little one may bee as a thousand, and thy small one as a strong Nation*. God can performe it in his due time, *Esay 60. 21, 22*. Though thou haue but a *little strength*, God hath set before thee *such an open doore, as no man can shut*: and God can make thee stand in the loue of the truth, without denying his Name when the *houre of temptation comes vpon the World*, and many of great vnderstanding fall, *Reu. 3. 8, 9, 10*.

Hitherto of the principall consolations in the case of infirmities.

CHAP. XII.

*Diuers obiections are
answered.*

IT followeth that I should answer certain obiections which do vsually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grievous, because I finde affliction of spirit ioyned with them. These terrors and passions vpon my heart doe dismay me, and make me doubt, those comforts do not belong vnto me.

Sol. God may afflict thy spirit, and yet be well pleased with thee; yea therefore thy case is the more comfortable, because thou feelest the weight and burthen of thy sinnes, as the places of Scripture following, most evidently

dently and comfortably shew:
namely,

Psalme 34. 15. The eyes of
the Lord are upon the righteous,
and his eares are open unto their
cry.

Math. 11. 28, 29. Come unto me
all ye that are weary and beanie
laden, and I will ease you.

Take my yoke on you, and learne
of mee, that I am meeke and lowly
in heart, and you shall finde rest un-
to your soules.

Ierem. 31. 25. For I have satiate
the wearie soule, and I have reple-
nished euery sorrowfull soule. And
their soule shall bee as a watered
garden, and they shall haue no more
sorrow: the latter part of the 12.
verse &c.

Esay 63. 9. In all their troubles
hee was troubled, and the Angel of
his presence saved them. In his
loue and in his mercy hee redeemed
them, and hee bare them and carried
them alwaies continually.

Psal. 31. 21, 22. Blessed bee the

R 5

Lord:

Lord: for hee hath shewed his mar-
vellous kindnesse towards mee in a
strong Citty.

Though I said in my haste, I am
cast out of thy sight; yet thou
hearest the voyce of my prayer,
when I cryed vnto thee.

Psal. 103. 9. Hee will not alwayes
chide, neither keepe his anger for
euer.

Ob. But I offend daily.

Sol. That is cleerely answered
in Gods promise: For he saith, he
will multiply pardon, or abundant-
ly pardon, Esay 55. 7.

Ob. But I finde I grow worse
then I haue beene, my heart is
much out of order.

Sol. If there be an heart in thee
desirous to returne; there is com-
fort also against this distresse.
The Lord will heale thy backe-sli-
ding, if thou take vnto thee words
to confesse thy falling away, H. sh.
14. 1. 3, 4. Behold (saith the
Lord) I will bring it heath and
cure, and I will cure them, and
renewe

reueale vnto them the abundance of peace and truth, Ieremie 33. 6.

There is healing in the wings of the Sonne of righteousness, and yee shall goe forth and grow up as the Calues of the Stall, Malachy 4. 2.

Ob. But I am extremely burthened with my ignorance, this is a continuall grievance vnto mee.

Sol. There are many comforts against ignorance.

1. It is a speciall promise of God in the new Couenant, that he will write his Lawes in thy heart, and hee will make thee to know the Lord: Thou maist goe boldly to the Throne of Grace, to beg further illumination of the Spirit of God. This is one of the suits God cannot deny. :

2. God hath promised to lead thee by a way which thou hast not knowne: Hee will preferne thee by his knowledge, though thou bee vnacquainted with the way thy.

8 Constr
ctions a-
bout igno-
rance in
the godly.

thy selfe. Hee that led his people from *Babel* to *Sion*, when they scarce knew a foote of that long way, will leade thee in the strait way, from Earth to Heauen, if thou seeke a way of God as they did, *Esa. 40. 3. 16.*

3 We haue such an *High Priest* as knowes how to haue compassion on the ignorant. He that required that propertie of the High Priest in the Law, will much more expresse it himselfe, *Hebrewes 5. 1, 2.*

4. This must be thy glory, and the crowne of reioycing, that though thou bee ignorant of many things, yet thou knowest God and *Christ* crucified, and this is eternall life, *John 17. 3.*

5 The Ministers of the Gospel are ours, and therefore if wee attend vpon the Word and continue in it, we shal know the truth: their instructions shall bee daily distilled into thy heart like drops of raine, *1 Cor. 3. 22, 23.*

6 The

6 The apostle that thou hast received, shall teach thee all needfull things, and leade thee into all truth,
1 Iohn 2.27.

7 There is a seed of heavenly doctrine cast into thy heart, which shall ever remaine in thee. It is indelible, it cannot be blotted out,
1 Iohn 3.9.

8 Lastly, Knowledge is the gift of Christ, and as wee know that hee is come, so we beleene that hee will give understanding, that we may know him that is true, and we are in him that is true, even in his Sonne Iesus Christ: this is the true God and eternall life, 1 Iohn 5.20.

Ob. But we want or haue lost the meanes of knowledre; our Teachers are taken from vs.

Sol. It is true; Where vision faileth, the people faint, but yet:

1 After God hath given you the bread of affliction, and the water of aduersitie, hee will restore Teachers, and no more reſtraine instruction.

struction, Esay 30. 20.

1. Though thou see no way of helpe, yet thou knowest not how God can provide: *Hee can open the Rivers on the tops of mountaines*, and he maketh the wildernesse a standing poole, when his people thirst and cry vnto him, *Esay 41. 17, 18.*

3. If ordinary meanes faile and bee denyed, God will then supply of his Spirit, & make that meanes which is left, to suffice for thy preservation and building vp, *Philip. 1. 19.*

Now that there may bee the more abundant support vnto our hearts in this case of infirmities, I will open two places of Scripture that doe meet with the most obiections of our hearts.

The first is, *Exodus 34. 6, 7.* where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and giue him the praise of his rich grace, where hee so describeth the

The full
explication
of the
words in
*Exo. 34.
6, 7.*

the Lord, that in his titles hee giueth an answer to many objections.

1. If thou say, thy infirmities may alienate the Lord from thee:

He answers, that he is *Iehouah*, alwayes the same, vnchangeable. Hee will not alter his loue towards thee, but loue thee to the end: and for the more assurance, he repeated that title twice, because he knowes, we most doubt of that, and haue most need to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements:

Hee answers, that hee is *God*, or strong; to signifie that nothing shall hinder the worke of his grace towards thee, but hee will keepe thee by his power,
and

and maketh his grace sufficient for thee.

3 If thou say, Hee is of pure eyes, and cannot but discern thy faults, and sinne is sinne in the sight of God:

He answers, that he is *mercifull*.

4 If thou say, thou deseruest no such mercy:

He answers, That he is *gracious*, and doth not stand vpon desert: He will shew mercy, not because thou art good, but because he is good.

5 If thou say, The daily repeating and renewing of thy sinnes may prouoke him, though he bee mercifull and gracious:

He answers, That he is *long-suffering*.

6 If thou say, thou hast many defects and wants to bee supplied:

He answers, That he is *full of goodnesse*.

7 If thou say, Thou art ashamed

med of thy ignorance, which is more then can be conceiued.

Hee answers, That he is *abundant in truth* to supply thy defects, and to performe his promise, though thou haue but a little faith.

8. If thou say, Thou doest beleeue that God is all this vnto some men; and that *Abraham*, and *Danid*, and others that were in great fauour with God, haue found all this: But for thy selfe, thou art so vile a creature, and so meane a person, as it is not for thee to expect such great things of God:

Hee answers, That hee *keepe*s mercy for thousands. Hee hath not spent all vpon *Danid*, or the Patriarks, or Prophets, or Apostles, or Martyrs, or Ministers; but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to al that come vnto him for mercy.

9. If thou yet say, Thou art guilty,

guiltie of diuers sorts of finnes, and that it is not one offence onely, but many that lye vpon thee, and some of them such as thou dar'st not name, they are so vile.

He answers, that *hee forgives iniquitie, transgression, and sinne*, that is, all sorts of finnes, of nature, of weaknes, or of presumption.

10. If any other should say, this is a doctrine of liberty, and may embolden men to sinne:

Hee answers to that, hee will by no meanes cleare the wicked, those are fauours onely hee will declare to the penitent, that are wearie of their finnes, and would faine offend no more.

2. The second place is, *Ezech. 36.25.* to the 37. where many objections are euidently answered, the consolations being fitted of purpose, so as every word almost prevents some doubt might arise in mens minds: as

The full
explication
of the
words in
Ezech 36.
29. &c.

1. Ob.

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my sinnes.

Sol. I will powre cleane water upon you; that is, I will wash your soules in the fountaine of my grace, and both forgiue you, and sanctifie you.

2. *Ob.* Oh it cannot bee that any meanes should doe me good, I am so totally defiled.

Sol. Yee shall bee cleane: it is easie for God to cleane vs, it is our owne vabeleefe hinders vs: God hath promised our cleansing.

3. *Ob.* O but my sins are great and grosse sinnes, I haue offended more grievously then other men.

Sol. From your Idols and from your filthinesse will I cleanse you; though thy sinnes were as great as idoltry in the first Table, or whooredome in the second, yet God can forgiue and sanctifie thee.

4. *Ob.* But my nature is so bad,
that

that if I were forgiven, I should offend againe.

Sol. A new heart will I give thee; Where God forgives our finnes, he gives vs another disposition, and changes our natures, verse 26.

5. *Ob.* O, but I am so ignorant I cannot but offend.

Sol. A new spirit will I put within you; Hee will give vs understanding and wisdom.

6. *Ob.* But I am so dull and hard-hearted, that I am not sensible of mine owne distresse and wants, and cannot bee affected with the excellencie of the goodness or promises of God.

Sol. I will take away the stony heart out of your body; God will cure vs of hardnesse of heart.

7. *Ob.* But if my heart were softened, and that I had some feeling, it would grow hard and senselesse againe.

Sol. I will give you an heart of flesh.

8. *Ob.*

8. *Ob.* O, but if all this were done for me, yet I know not how to order my selfe, and what to do to goe on in a religious course of life.

Sol. I will put my Spirit within you, verse 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I shall not bee ruled by it, but offend and grieue the Spirit of God, through ignorance and want of strength.

Sol. I will cause you to keepe my statutes, and yee shall keepe my iudgements, and doe them. The Lord will worke our workes for vs, and teach vs to obey, and giue vs power to doe what hee commandeth.

10. *Ob.* I finde a maruellous vnfitnesse in the very things of my outward estate.

Sol. Yee shall dwell in the Land; the Lord will blesse vs in outward things, as well as in spirituall.

21. *Ob.*

11. *Ob.* But when I come to vse the creatures, me thinks I see such vnworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. I gaue the Land to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

11. *Ob.* It may bee so; our fathers were in couenant with God and more eminent men, and more worthy then we.

Sol. Yet shall be my people, and I will be your God; Gods couenant of grace is with the fathers, and their generations after them: if he haue bin thy fathers God, he will be thy God also, and thou shalt be of his people.

13. *Ob.* O, But I finde such daily sinnes, and I am polluted in e-very thing I do: I am many waies vncleane.

Sol. I will also save you from
your

your uncleanneſſe. God will multiply pardon, he will forgive vs, and comfort vs againſt our finnes after calling.

14. Ob. But how ſhall I beleeue all this? for I ſee, God hath plagued vs by famine, ſcourged vs with great want, which ſtill lies vpon vs.

Sol. I will call for the corne, and increaſe it, and lay no more famine vpon you, and I will multiply the fruit of the trees, and the increaſe of the field, &c.

15. Ob. But there is no condition on our part?

Sol. Yes, for all this ſhall bee done vnto you, when you remember your owne euill wayes, and your doings that were not good; and ſhall lanch your ſelues for your iniquities and for your abominations. Theſe comforts belong to vs, when wee are thoroughly diſpleaſed with our ſelues for our faults. And beſides, for all this muſt the Lord be ſought vnto; wee ſhall obtaine all,
or

or any of these, but we must aske first, verse 31. 37.

CHAP. XIII.

*Shewing how a godly man may
comfort himselfe against
the feare of fall-
ling away.*

Hitherto of the comforts against our daily infirmities. The consolations against the feare of our falling away follow.

We may three wayes comfort our selues against this feare, namely, if wee consider God, or Christ our selues.

1. In God there are two things of excellent obseruation, both of them exprest in the Scriptures. The first is, that he hath vndertaken to preserue vs from falling away. The second shewes vs distinctly, how he will per-

the manner

nesse, conceitedness,
the like, and in
lawfull regard of C
or holy presence,
should set alwaies be^e
the feare of the de^e
sinne, and our owne c
positions, and the
all occasions of off
or men.

The fifth thing
This is so necessarie
the mistrusted mo
of the diuell, in
of this simplic.
ad in Iesus Christ,

11.3.

Now this
aines in i
hings.

I. A
holinesse
and hath p.
doe no

that concerne

thing to defile him,
God hath forbidden,
needfull to bee done
what God hath in his
mind.

• *Done-like innocencie*, and
if, when the Christian
is to be iniurious to
it rather to seeke the
others, as well as his

10.24.

ignorance of the depths
of the methods of sin,
not cunning in sin,
simple concerning evil,
trous to get subtile

ments to defend

Romanes 16.

• *lineſſe for*
re, as it

of *Wifedom*

the manner of

sorts of duties, that
opportunitie and powe
1 Corinth. 15. 58.

10.

2. *The perfecting of holiness*

1 Cor. 7. 1. or the ripening
our gifts, and finishing of the
good things we begin, not lea-
ving off, til we haue accomplished
them in some good measure and
manner.

3. *Progresse*, so as our
workes bee more at last then at
first.

3 Progre

And all this we should strive
for, both that so our profiting
may appeare, 1 Tim. 4. 15. and
may be fit to be an example to
others, 1 Thess. 1. 7.

2 Tim. 4
2, 1.

The eighth thing required in
the manner of well-doing, is
faith: wee must walke by faith in
our actions, 2 Cor. 5. 7. Now
faith is employed partly in ta-
king notice of Gods will, as
the warrant of our actions, and
partly in ouercomming the diffi-

8 Faith.

all-doing, making vs
ugh we be scorned,
, or opposed in the
and raising vp our hearts
receiue Gods assistance, not-
withstanding our owne weake-
nesses, and partly in trusting
God for the successe, belecuing
Gods promises.

The last is
modera-
tion.

The place
in Ecclef.
7.16. ex-
pounded.

The ninth and last thing re-
quired in the manner of well-
doing, is Moderation. This rule
is expressed in these words, Ec-
cles. 7.16. *See not iust over-much,
neither bee thou wicked over-much.*
Now for the sence of these
words, we must know in the ne-
gative, that this place is most
prophanely alleaged by such as
produce it as a reproofe of strict-
nesse of life, and the refusall of the
excesses of the time.

There are many things said to
giue a sence of those words.

1. Some referre these words
to Iustice, either Distributiue, or
Commutatiue, and that either

in the case of a private
of a Magistrate. A Magistrate
must neither stand too
on his right, nor yet too
innocence to be too
wronged. A Magistrate must
not be too severe in a selfe-con-
ceited iustice, not yet too remisse
in sparing or favouring wicked-
nesse.

2. Some thinke it restraines cu-
riosity and carelesnesse, as if the
sense were, Bee not curious to
pry or search into secret things,
that are not revealed: for he that
will be searching into Gods ma-
iestie, may bee oppressed by his
glorie: nor yet be so carelesse, as
not to take notice of the truth re-
vealed.

3. Some thus: Exceede not
by too much precisenesse on the
right hand, or by too much pro-
phanenesse on the left hand. On
the right hand they goe out, that
bring in workes of supereroga-
tion, and such as worship God

cepts of men, & such
consciencs to ob-
ide things without
Scripture, and such as
haue no sinne, and neede
the grace of God.

4. Lastly, the fittest interpre-
tation is theirs, that expound the
words in this sense, *Bee not iust
ouer-much*, that is, thinke not
too highly of thy selfe in any
thing thou doest well, nor yet
be *wicked ouer-much*, that is, ac-
count not too vilely of thy selfe,
denying Gods gifts in thee, and
refusing the iust comforts thou
shouldest take to thy selfe; ag-
grauate not against thine owne
soule thy weakenesse aboue rea-
son and measure.

CHAP.

CHAP. V.

*Intreating of the rules that concern
our carriage towards God, and
in particular about the know-
ledge of God.*

Hitherto of the generall
rules: The particular rules
that concerne the right ordering
of our conuersation, may bee cast
into three heads, as they direct
vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selues.*

All the rules that concerne
our duties to God, may bee cast
into two heads: For they con-
cerne either the *love of God*, or the
service of God. This is an exact di-
uision; for all we owe to God, is
fitly comprehended in these two,
Love and *Service*, and the Scrip-
ture so diuides in these and the
like places, Commandement 3.

The divisi-
on of the
particular
rules.

The subdivi-
sion.

.& 30.16. Iosh. 22.5.

t we may bee rightly
in respect of our *loue to*
we must cōsider of this loue
her in the *foundation* of it, or in
the *exercise* of it. The foundation
of our *loue to God*, is the true
knowledge of God, 1 Chron. 28.9.
So that in the first place we must
foundly informe our selues con-
cerning this knowledge of God.
Now the rules that concerne the
right knowledge of God, con-
cerne either *the right conceining*
of his nature, or our *acquain-*
tance with God, when we doe a-
right conceine of him. That we
may conceine aright of Gods
nature:

The rules
that con-
cerne the
right
knowledge
of God, of
3 sorts
That wee
may con-
ceine ar-
right of
Gods na-
ture:

1 We must
cast out all
likenesses.

I. Wee must exclude out of
our thoughts all *likenesses*, so as
men doe not thinke of God, re-
presenting him by the simili-
tude of any creature: Hee that
forbids Images of him in
Churches, forbids it also in our
heads,

heads, Commandement 2. Esay
40. Deut 4.

2. We must strue to conceiue of him according to his praises declared by his workes, or in his Word. This is an excellent and easie way to thinke of God. Since our hearts cannot conceiue his nature, we should fill them with the impression of his praises, and according to them direct our affection and seruice to him: as I would bring this mind to prayer or any other seruice of God; I cannot make any resemblance of the diuine substance, whom I am about to serue: yet this will I doe, I will remember that hee that I pray vnto, is most *wise*, most *omnipotent*, most *iust*, most *gracious*, &c. Thus God proclaimes himselfe by his praises, Exo. 34. 6. where God himselfe shewes vs a way how to conceiue of him.

2 We must
conceiue
of him ac-
cording to
his praises.

3. Thou must then silence thy reason, and exalt thy faith in the point

3 We must
believe the
Trinitie, of
Persons.

point of the Trinity, which must bee conceiued of necessitie, because all seruice is due to the whole Trinity. Now thou needest not to strue to resemble the Trinity in any likenesse in thy minde, but onely bring faith to beleue that thy God is *three in one*.

4 Thou maist conceiue of God in the Humane Nature of Christ.

4. It may yet helpe thy vnderstanding to conceiue, that God is in *Christ*, and *the fulnesse of the Godhead dwels in him bodily*: and therefore when thou comest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the God-head in him, as conceiuing of God in that humane nature thou thinkest of, Col. 2. 9. Ioh. 17. 3.

5 Thou must resist Atheistical thoughts.

5. That this may be the more clearely and comfortably done, thou must labour by sound aduice and direction, to expell out of thy head those secret and rebellious Atheistical thoughts, which arise in thee about his nature,

ture, Decrees, Attributes, or Workes. Men must take heed of smothering these obiections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concerns the right conceiuing of his Nature.

There is required further such a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our selues with God*, Job 22.21,22.

2 Of acquaintance with God.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enioy *familiaritie with him*: therefore I will adde some directions about it: For if thou wouldest acquaint thy selfe with God,

That thou maiest bee acquainted with God:

1. Thou must prepare thy heart for this *Vision* of God, by driuing out filthy and vnholly thoughts and affections: *For without holinesse no man can see God. The pure in heart shall see God*, Math. 5.8. Hebr. 12.14. 1.

1 Thou must prepare thy heart.

Chron.

Chro. 19. 3. God delights to shew himselfe familiarly in a cleane heart.

2 Thou must beg it by prayer.

2. Thou must begge this acquaintance by prayer: if thou seeke it of him earnestly, though God bee in himselfe inuisible to mortall eyes, yet he will shew himselfe to the eyes of thy mind; pray for his acquaintance, and he will be acquainted with thee: This is to *aske after the Lord*, and to *seeke God: if we seeke him, hee will be found*, Psal. 105. 4, 5. But then wee must remember three things.

1. *To seeke him with our whole hearts*, we must pray with great earnestnes and desire, Psal. 119. 10.

2 We must helieve the Trinity of persons.

2. *To seeke him early, and while hee may be found*, Hos. 5. 15. Esay 55. 6. God offers acquaintance in his Ordinances, and sometimes comes neere, and knocketh at mens hearts, and workes greater impressions vpon them; now if thou wouldest call vpon God

God heartily, he would shew thee his presence.

3. To *seeke him constantly*; wee must *seeke his face continually*: both till we finde it, and after wee haue had acquaintance with him, it must be continued: we must not thinke much, if we be put to pray often and long, before wee attaine such an incomparable benefit.

3.

4. Thou must giue thy selfe, soule and body, to God seriously, and from thy heart, deuoting and promising to spend thy dayes in his seruice, and then hee will reueale himselfe vnto thee, Rom. 12.1, 2.

4 Thou
must giue
thy selfe
to God.

5. Thou must waite vpon his Ordinances, and watch how the Lord speaks vnto thee, either by his Word, or by his Spirit: For in them hee shewes himselfe to men, and conuerseth with them.

6. It is a great furtherance to our acquaintance with God, to keepe company with his Household;

hold;

hold; for with them hee dwels:
and by conuersing with them, we
may occasionally often see God,
1 Ioh. 4. 6, 7, 8, 12.

Thus of acquaintance with
God.

Other
things a-
bout our
knowledge
of God.

There are other things to bee
further noted concerning our
knowledge of God, such as
these:

That when wee attaine vnto
any acquaintance with God, wee
must neuer rest, till we know him
to be our God, Col. 2. 2.

That it must bee our daily care
to increase in the knowledge of
God, labouring to plant in our
hearts a more large and affection-
ate contemplation of the *glories*
of Gods *Nature* and *Love*.

That aboue all earthly things
we should *glory in it*, if we attaine
some happy admission into Gods
presence, and abilitie to conceiue
of God, and to be acquainted with
him, 1er. 9. 24.

CHAP. VI.

*Rules that order vs about the
manifestation of our
loue to God.*

Hitherto of the Rules that concerne the knowledge of God, as the *foundation of our loue to God*: The Rules that should order vs in the *exercise of our loue to God*, follow; those are of two sorts: for either they concerne the *manifestation of our loue*; or our *preservation* in the loue of God: we must shew our loue to God, and we must keepe our selues in the loue of God, Iude 21.

Rules about the
exercise of
our loue
to God.

In our *manifestation of loue to God*, wee must looke to both the *matter*, (as the thing whereby;) and also the manner how wee should expresse our loue to God.

For the first, there be diuers
ex-

Seuen
wayes to
manifest
our loue
to God.

1 By *re-*
uouching
him to bee
our God.

2 By pro-
uiding him
a place to
dwell where
wee dwell.

excellent Rules to bee heeded of vs in our practice, in obseruing whereof we may soundly prooue the truth of our loue to God: if we say we loue God, wee must shew it by these things following.

1. Wee must *anouch* God to bee *our God*, Deuter. 26. 27. and so we doe, if we doe not onely make choise of God aboue all things to set our hearts vpon him, but also maintaine our choise, by a constant refusall of all idols in the world, euen all things which might entice vs to loue them in stead of God, by sound affection and practice declaring our resolution to cleaue to God, as our sufficient happinesse, though all the world follow their profits or pleasures, &c.

2. We must prouide and *prepare a place for God*, that he may *dwell with vs*, wheresoeuer wee dwell, Exod. 15. 2. It is a signe of our true loue to God, when we cannot

cannot liue without him. Hee that can bee content to liue in any place where he is not powerfully present in his ordinances, shewes no loue to God. It should be our chiefe care to seate our selues so in the world, as the Lord and his presence may bee provided for, that he may raigne amongst vs by the Scepter of his Word.

3. We must shew our loue to God, by our *loue to the Lord Iesus the Sonne of God*: we must *kisse the Sonne*, Psal. 2. vlt. And if any man *loue not the Lord Iesus*, hee *hath not the Father*, 1 Cor. 16. 22. Wee shew that wee loue God, when wee highly esteeme Iesus Christ, and make much of him in our hearts, and strue to fire our affections towards him; and this must bee our care through the passages of our life, to *forme in vs the loue of the Lord Iesus*, that we may long after him, and haue the desires of our soules after

3 By shewing our loue to Iesus Christ.

4 By wal-
king with
God.

ter him and his comming.

4. We must shew our loue to God, by *walking with him*, Gen. 17.1. Mic. 6.8. The Lord doth not account it a signe of loue, to offer to him a thousand rams, or riuers of oyle : but this is it that pleaseth him, *To humble our selues to walke before him.*

Now we walke with God diuers wayes.

Men walke
with God's
wayes.

1. When we *see the Lord alwayes before vs*, remembering his holy presence, and not daring to goe alone without thinking of God, Psal. 16.8.

2. When we *nourish the motions of the Spirit*, and retire our selues of purpose to entertaine them.

3. When wee daily haue *recourse to those meanes* by which the Lord is pleased to conuerse with men, and not rest in the base vse of the meanes, but strine to finde out *the Lord in his holy presence*, in euery ordinance of his,

his, Psalme 63. 1, 2.

When wee vse our selues to *Soliloquies* with God, taking all occasions to speake to God by prayer, and priuate meditation of things offered to vs, out of which wee could extract matter for frequent *eiaculations*, lifting vp our hearts vpon the very first motions of good vnto God, Psal. 63. 5, 6.

5. When our hearts are fired *with longing desires after his presence of glory in heauen*, 2 Cor. 5. 8.

Thus of our walking with God.

6. Wee should manifest our loue to God, by *honouring him*: For this is owne speciall way by which God requires to haue our loue shewed to him, Mal. 1. 6. Now there are many wayes by which in our conuersation, we may declare our desire to honour our God: as,

1. By performing *the care of busi-*

6 By honouring God.

10. Wayes of honouring God.

businesses that concerne his Kingdome, aboue all other businesses, and shewing our respect of the duties of the first Table that concerne God, before the duties that concerne men in the second Table: wee honouring him by *seeking his kingdome first*: First (I say) in the *precedencie of time*, and then, in respect of the *measure of our affections*, Math. 6. shewing a desire to please him rather then all the world.

2. By making a bold and open profession of Gods truth vpon all occasions, without feare of oppositions or snares of the world.

3. By *griening heartily for the dishonour* done vnto him, by the blasphemies or prophanenesse of his enemies, Psal. 42. 3.

4. By *directing all our actions to his glory*, striving in all things to order them so, that some way God may be praised by vs or others, 1 Cor. 10. 31.

5. By our *willingnesse to suffer* any

any thing for his sake, though it were extremities, even the losse of all worldly things, yea and life it selfe, if it were called to it.

6. *By honouring them that feare his Name, and are begotten of him, and beare his Image, receiuing them, and making much of them, and defending them for the loue we beare to God himselfe, Psal. 15.4. 1 Ioh. 5.1.*

7. *By hating them that are his enemies, as if they were our owne; conceiuing more dislike of them for dishonouring God, then for any wrongs they could doe vnto vs, Psal. 139.21,22.*

8. We honour God, when we speake of the *Oracles of God* with all reuerence, as may become the nature and glory of them, Commandement 3. 1 Pet. 4.11.

9. We honour him by *gifts bestowed vpon him*, when we bring to him our *free-will offerings*, such as are the *first fruits* of all our increase

crease, when out of all things wherein God hath prospered vs, wee with gladnesse consecrate a part for the furtherance of his worship, or the maintenance of his poore: Prouerbs 3. 6. Esay 60. 6.

10. We honour him, *when we praise him*. One vsuall way by which wee honour great persons in the world, is by taking all occasions to magnifie them, by commending their vertues, or their worthy acts: And this is likewise one great way of honoring God; and therefore with sorrow for our neglects herein, wee should *study his praises* for the time to come, and strue for language to be able readily to doe so.

Rules about the
praise of
God.

Now God is praised diuers wayes: some of them belong not properly to this place, and therefore I will but touch them.

We praise God:

1. When *wee keepe* and obserue
care.

carefully the solemnities set apart for his praise ; as when wee celebrate the Sacrament of the Lords Supper , which is therefore called the Eucharist, because it is to be performed as a thanksgiving and praising of God.

2. When daily we take all occasions in priuate *to blesse God for his daily mercies* : But let these and such like passe, as not proper to this place. Wee must praise him in our discourse to others. This is required of vs in many Scriptures, *Psal. 33. 1. Iob 35. 24. Psal. 96. 4.* But because this must not bee done cursorily, diuers rules are to be obserued: As,

1. That wee may praise him effectually, wee must *wisely consider of his workes*, and so of his nature, to extract from thence found arguments of praise, *Psal. 54. 9.*

2. We should do well, for this purpose, to *keepe Records*, and *Register* vp the speciall glorious

Z

works

When we commend God, diuers things are to be obserued.

works of God, *Iob* 36. 24. & 37. 14. *Psal.* 78. 7.

3. When we doe praise him, it must bee done *with our whole heart*, speaking of his prayſes with all poſſible affection, and not as if wee ſpeake of ordinarie things, *Pſal.* 9. 1.

4. We muſt thus praise him, not once, or for one worke of his, but we muſt *praise him for all his workes*, eſpecially *his wondrous workes*, *Pſal.* 9. 1. and 105. 1, 2. and 106. 2.

5. Wee muſt praise him from day to day, and continue to doe it, *while we live*, *Pſal.* 63. 3. and 96. 23.

6. This is a duty that *all the kindreds of the people are bound to*: *All the people muſt praise him*, *Psalm* 148. 12, 13. and 96. 6, 7, 8.

Thus of the fiſt way of ſhewing our love to God: and that is by honouring him.

The ſixt way by which we muſt

must shew our loue to God, is by *trusting in him*; as men shew, whom they loue most, by relying most vpon them, and their fauour and helpe. Now there are diuers cases, in which wee must shew our trust in God.

6 By trusting in him.

1. By relying vpon his mercy for our iustification and saluation: and in this wee should most vse our trust, as being in a businesse that most highly concernes vs, Esay 44. 24, 25.

How we must shew it that we trust God.

2. By committing all our workes to him, for assistance in them, or successe of them: This is to commit our way to God, to be carefull to seeke his assistance to helpe vs, to doe our dutie, and then to leaue the successe of all to his blessing, Psalme 37. 3, 5. Prou. 16. 3.

3. By beleeuing all that he saith is true, whether hee promise, threaten, or comfort by his word, vpon all occasions beleeuing his Prophets, 2. Chron. 20. 10

Z 2

4. By

How wee
may
prooue
that wee
trust God
in distresse.

4. By *staying our hearts vpon him in all our distresses.* Now in the time of distresse wee may proue, that wee trust in Gods wayes: As,

1. By *running to him, and putting our hearts before him, making our moane vnto him, Psal. 18.2. & 62 8, 10.* Looke amongst men, to whom we first runne to make our moane in our distresse, and that person is he whom wee most loue, and trust: so is it towards God.

2. By *casting our cares and burthens vpon him, Psal. 55. 22.*

3. By *not respecting the proud, and such as turne aside to lyes, Psal. 40, 4.*

In relying
vpon God
in affliction.

4. By *relying vpon his helpe, Ioel 3. 16. Esay 50. 7.* But then we must obserue, how wee must rely vpon Gods helpe: for there are many things wee must cast out of our hearts in affliction. When wee haue beene with the Lord, and committed our selues to

to him, wee must rely vpon him.

Wee must
auoid such
thing.

1. *Without leaning to our owne understanding*, or wilfull inclination to follow our owne courses, and projects, *Prou. 3. 5.*

2. *Without murmuring*, or repining at our condition, or vexing our selues at the providence of God towards vs, *Psal. 37. 7.*

3. *Without feare*, that is, without mistrustfull feares, and seruile perturbations, imagining euils, which the Lord hath not brought vpon vs, *Psal. 34. 8. and 17. 8.*

4. *Without using ill meanes* to get out of distresse, *Amos 5. 4, 6.*

5. Yea, lastly, *without care*, that is, without distrustfull carking cares, *Phil. 4. 6.*

Thus of the sixth way of shewing our loue to God, and that is, by trusting in him.

The seuenth and last

is the loue of God, that we keepe his commandments: Neither is the signe in this, that wee doe what God requires for the matter, but that his commandments are not grieuous vnto vs: Wee loue God, if we loue to doe his worke, and if we lift vp our hearts in his wayes, setting vpon his worke with a speciall readinesse, and strength of desire, and more then ordinary care, 1. Ioh. 5. 2. 2. Chron. 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which wee must shew our loue to God; the manner also is to be considered: For in all those things which wee would do at any time to proue our loue to God, we must looke to the manner how we doe them, as was a little touched before: Now distinctly wee must bring to the declaration of our loue to God, two things.

2 Things
in the
manner of
shewing
our loue
to God.

1. *Fervencie.*
2. *Fear.*

For

For the first, wee must loue God, and shew it in seruencie of our loue. How? Euen with *all our hearts*, and *all our soules*, and *all our might*, and *all our vnderstanding*. Our hearts must bee more inflamed, then they are in shewing loue to Wife, Children, Friends, Parents, &c. Wee must loue God *aboue all*, Deut. 6. 5. and 10. 6.

1 Feruencie.

For the second, wee must loue God, and shew it too, but it must be *with feare*. Howsoener with men, true loue casts out feare; yet God being so infinite in glorie and maiestie, wee must loue him, but yet with feare. Now that this may not be mistaken, I will set downe the particulars of this feare.

2 Feare.

Wee must shew our feare:

1. By entertaining *lawfull* thoughts of his dreadfull Maiestie, casting out all vile, meane, and vaine thoughts of him, Dan. 6. 26.

Eight wayes by which wee shew our feare of God.

24

2. By

2. By departing from *evill*, that might any way displease him: being tender in this point, not daring to presume, or pleade impunitie, or freedome from danger, but in all things desire to avoide what might anger him, *Prov. 3. 7.*

3. By vsing all *tearmer*s of heartie *abasement* of our selues, when we come before him. Thus *Abraham* calls himselfe *dust* and *ashes*; and thus we should *humble our selues under the mighty hand of God*, *1. Pet. 5. 6.*

4. By doing his will without *fearing man*, or any other creature, *Esa. 8. 12, 13.*

5. By a dayly and reuerent remembrance of his continuall holy presence.

6. By trembling at his iudgements, *Psal. 4. 4. Hab. vlt.*

7. By the humble vsing of all the meanes of communion with God; vsing his Ordinances with all conuenient *reuerence*, attention,

tion, and abasement of our
selves, *Mat. 2.5.*

8. Lastly, by the reverend use
of his very Titles, fearing that
great and fearefull Name of the
Lord our God, *Deut. 28.58.*

CHAP. VII.

*Rules that concerne the preserva-
tion of our loue to God.*

Hitherto of the Rules that
concerne the manifestati-
on of our loue to God: The rest
of the Rules serue to teach vs,
how to *preserve in vs this loue to
God.* Now that wee may con-
tinue in our loue to God, wee
must obserue these rules:

1. Wee must *separate our selues
from all other, to be his, Leuit. 20.*
26. *auoyding fellowship with the
seruants of a strange god,* that
might any way entice vs from
the loue of God; yea we should

so much alienate our hearts from all idols, that wee should not *make mention of their names*, and therefore daily confirme our hearts in that purpose to cleave to God alone, *Mal. 2. 11. Exod. 34. 11, 14, 15. and 23. 13. A. T. 11. 23. Iosb. 23. 8.*

2. We must beware, that wee forget not God, nor goe too long without effectuall remembrance of him. They that can liue whole dayes and weekes without any care to thinke of God, may bee sure their hearts are voide of the loue of God; and as euer wee would continue to loue God, wee must be carefull euery day to remember him, and thinke vpon him, *Deut. 6. 12. & 32. 18.*

3. We must labour to edifie our selues in our most holy faith; wee must build vp our hearts in the assurance of that wonderfull loue God hath shewed to vs: and this will prelerue and keepe vs in our loue to him againe,

Inde

Jude 20.

4. Wee must pray in the holy Ghost, as is shewed in the same place: prayer preserves acquaintance with God, and exceedingly quickens the heart; and besides, drawes from God new pledges of his loue to vs, which may serue to kindle our affections towards him.

5. In the same place another rule is imported: and that is the daily expectation of the coming of Christ: for the terrour of that Day will mooue vs to shew all possible loue to God, and so will that singular glory wee are assured to receiue in that day.

6. In the vse of all Gods Ordinances, wee must be carefull to seeke out the face of God, which is that speciall presence of his grace. For the loue of God will decay in vs, if once wee come to vse the meanes onely for forme, and an outward shew, *Psalm. 105.*
4. And if wee misse of God in his
Ordi-

Ordinances, wee must neuer bee quit, till we *finde him whom our soule loneth*, Cant. 3. 1. Psal. 63 .1.

7. Wee must *preserue the truth* he hath deliuered to vs; yea, wee must *contend for it*: for sound doctrine laid vp in our hearts, will preserue in vs soundnesse of affection to God; *Iude 3.*

8. We must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would bee preserved in the loue of God, wee must labour to attaine to the ability to *reioyce in God*, and *delight our selues in God*. A wife that would increase her loue to her husband, must strue to solace her selfe often with her husband, and to forme in her heart a speciall delight in him: So must wee doe to God. This is miserably neglected, and yet exceedingly necessarie. Nor is it an ordinarie ioy wee should take in God, but
we

we should ioy in him, first, *with all our hearts*; secondly, not for a time, but alwaies, euery day; nor with common, but with *exceeding ioyes*, Phil. 4.4. Psa. 37.4. and 68.3,4. & 105.3. Now that this point may bee the better vnderstood, I will consider of two things: first, what it is to delight and ioy in God: secondly, what we should do that wee might delight, and take pleasure in God.

About re-
ioycing in
God.

For the first, this delight in God hath in it foure things distinctly.

What it is
to reioyce
or delight
our selues
in God.

First, a *spirituall satisfaction*, or contentment, arising from the assurance of Gods loue to vs, as hauing enough, that hee regards vs; thus *David* saith, *his soule was satisfied with marrow*, Psa. 63.5. and 149.2.

Secondly, a ioyfull entertainment of all passages of lone betweene God and vs; especially in the vse of his Ordinances.

Thirdly, a *delightfull contem-
plation*

plation of God and his mercies,

Fourthly, a *glorifying in God*, and extolling of his praises, as by discourse, so by *singing of Psalmes*, 1. Cor. 3.3 1. Plai. 33. 1. & 105. 3. & 68. 3, 4.

Now for the attainment of the ioying in God :

What wee
must doe
that wee
might be
able to ioy
in God.

1. Wee must *mourne often for our disabilities* herein, and pray to God to forme this delight in vs.

2. Wee must *restraine carnall ioyes*, and cares: for the exccesse of both doth exceedingly dull the heart, and withdrawes its care of delight in God, *Phil.* 4. 4, 5, 9.

3. Wee must exercise our selues with all the ioy wee can in the *Word of God*, *Psal.* 119. 14, 16.

4. We must take heed of listening to obiections against the loue of God to vs, whether they arise from Satan, or our owne flesh.

5. Wee

5. Wee must often obserue the miseries of the wicked, in comparision of our happy estate in Christ, *Hab. 3. 17, 18.*

6. Wee must teeke a delightful conuersation with the godly.

7. We must take heede of domesticall evils, our home sinnes, the corruptions that would daily preuaile in vs, *Iob 22. 23, 26.*

8. Wee must restraine our owne beliefs about the acceptation of the good duties wee performe; and to this end wee must take heed, that wee bee neither *iust ouermuch*, by attributing too much to our selues: nor yet *wicked ouermuch*, in condemning all wee doe, as hatefull to God. For this last doth maruellously hinder vs from ioying in God.

CHAP. VIII.

Containing generall Rules about
Gods service.

Rules a-
bout the
service of
God.

Hitherto of the first sort of Rules, that concerne our carriage towards God, namely, those that concerne our loue to God. Now the second sort of Rules follow, and that is, those that concerne the seruice of God; and these may bee cast into two rankes: for they either concerne the *parts* of Gods worship, or the *time* of Gods worship.

The Rules that concerne the parts of Gods worship, are either *generall*, which binde vs to the good behaviour in all parts of Gods worship, or else *certaine specialities* of direction, that concerne some part of Gods worship onely.

9. Things
to bee re-
membred
in every
part of
Gods wor-
ship.

Now for the generall rules, we should know and remember, that there are nine things to bee looked to, and brought to the
practice

practice of euerie part of Gods worship.

The first is *preparation*: we must in some sort conferre with our owne hearts, and prepare them, before we goe before God to doe any seruice, *Iob* 11. 13. *Psal.* 9. 4. *Ezech.* 7. 10.

Secondly, wee must come with *all reverence and godly feare*, *Heb.* 12. 28. *Psal.* 2. 11.

Thirdly; wee must performe the seruice in *repentance* for our sinnes: Wee must not come before God in the loue of any sinne; if wee doe, wee lose our labour, and God will loath our workes, *Esay*, 1. *Iob* 11. 14. Wee must haue *cleane hands*, and a *pure heart*, or else no seruice of God will bee accepted, *Psal.* 119. 11. & 24. 4.

Fourthly, it must griene vs, that others will not serue God, *Psal.* 119. 139.

Fifthly, wee must performe every seruice *in the name of Christ*,

or else it cannot be accepted, by reason of that euill that cleaues to our best workes: whether we pray, or giue thanks, or *what soeuer we doe, we must doe it in the name of Christ*, Col. 3. 17.

Sixtly, in euery seruice of God we must, as neere as it may bee, *giue God the first praise*, preferring the respects of God and his worship, before our selues; or the regard of others: wee must serue him betimes, seeking God in the first places, *Iob 8. 5. Mal. 6. 34. Psal. 5. 3.*

Seuenthy, when wee doe any seruice to God, we must doe it *with all our hearts*, with as much willingnesse as may be, so as it may appeare, that we *looe to bee his seruants*, as the Prophets phrase is, *1 Sam. 16. 7. 1 Chron. 28. 9. Esay 56. 6.*

Eightly, in all seruice wee must strue so to serue God, that *wee may please him*: not onely carefull to doe the dutie, but carefull of Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men as the praise of God*. In euery part of Gods worship *our praise must bee of God and not of men*, Heb. 12.28. Rom. 2.29.

Ninthly, wee must cleave to God, with detestation of all things or persons that might any way draw vs away from his seruice, *Deut. 13.4,5.*

CHAP. IX.

*Shewing how we should carry
our selues in Gods house.*

Hitherto of the Rules to be obserued in all parts of Gods worship generally.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselves.

Rules about the
publike
worship
of God.

The

The godly Christian ought with all care to lay before him the Rules that binde him to the good behaviour in Gods house, and to strive to fashion his nature and practice, as may become the glorie of Gods publike service and presence; and so there be divers things which in a speciall manner he must looke to, in performing Gods publike service.

For concerning these publike duties, these rules must be observed.

1. All must come.

First, that all sorts and degrees of men must appeare before God publickely to do him homage and service. None must be spared or freed; men, women, and children must all take notice of it, that they are bound hereunto, *Deut.*

31.11,12.

2. With all possible reverence.

Secondly, wee must come ourselves with all possible reverence, and looke to our feete when wee enter into the house of God, and strive to shew before all men our most carefull respect of God and his holy

holy Ordinances: For God will be sanctified in them that come nigh him; and he looks for it at our hands, by our reverent behaviour, to be glorified before all the people, *Leu. 10.3. Eccl. 5.1*. Wee should then shew a most holy feare of Gods name and presence, *Psal. 5.7*.

Thirdly, in publike dutiesthat of the Prophet *David* should be true of vs: *The zeale of Gods house should eat vs up, Pf. 69.9.* and this speciall zeale we should shew,

3. And
zeale.

And this
zeale wee
should
shew sixe
wayes

1. By loving Gods house above all the places in the world: Our hearts should be fired in vs in that respect, that wee may truly say with *David*, *O how I love thy house, Psal. 26.8*.

2. By confirming our owne hearts in a resolution, to resort to Gods house with ioy and gladnesse, notwithstanding the scornes & oppositions of worldly men and persons.

3. By stirring vp others with
all

all importunitie to goe vp with them to worship God in Sion, *Esay 2.2.*

5. By making haste to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking and flying thither *as the clouds*, or *as so many doves to their windowes*, *Zach. 8.22.* *Psal. 110.3.* *Esay 35.1.* and *60.8.*

5. By forwardnesse and chearefulnesse, in contributing towards the maintenance of Gods house and seruice in the meanes thereof, *Esay 60.8,9.*

6. By grieuing heartily, because other men neglect or contemne the house of God, and haue no more minde to keepe Gods law, *Psal. 119.136.*

Thus of that speciall zeale wee should shew about Gods publike worship.

Fourthly, wee should in all publike duties serue God *with*

4. With
one con-
sent.

exe

one consent and one heart. There should appeare in Gods seruants a wonderfull desire of *unanimity* and concord. They should *serue the Lord with one shoulder*, that when they speake to God, it may be as the voice of one man; when the Lord speakes to them, they should heare with one heart. It is a maruellous glory in Religion, when people can come once to this, *to serue the Lord with one shoulder*, Zeph. 3.9.

Lastly, in the 52. *Psalme*. v, 8, 9. wee may gather three other rules, which in a speciall manner fit vs for a right behauiour in Gods house.

First, we should alwaies be as *greene Olive trees in the house of the Lord*. Howsoeuer it goe with men in the world, yet when we come before the Lord, our hearts shall reioyce and reuiue, and our spirits be fresh & cheer, full, and our affections should bee healed of all the cares or distem-

pers

Three other rules gathered out of the Pl. 52. 8, 9

pers were before in them; Gods Ordinances should haue such a power ouer vs, and so make a sudden fresh spring of desires and holy thoughts in vs. There is this power in the Ordinances of God to effect this, if the fault bee not in vs: I meane, when these Ordinances are exercised in the power and life of them.

Secondly, wee must *trust on the mercy of God*, bringing an heart readie to beleeve euery good Word of God: resolving, that if the Lord will speake comfortably to his seruants, wee will not dishonour his consolations, through carelesnesse, or vnbeliefe; but receiue them with all our hearts, and establish our selues in the safe-keeping of his good Word.

Thirdly, wee must resolve to be *thankfull*, with all tendernesse, for all experiences of Gods presence and goodnesse toward vs in the meanes, vowing with *Dauid*,

uld, to praise him for ever for them.
 And if the Lord doe withhold
 his power and presence for a
 time, so as we feele not the effe-
 ctualnesse of his ordinances: yet
 wee should resolute without di-
 stemper, to waite upon the Lord,
 and obserue him according to the
 seasons of his grace.

CHAP. X.

*Rules that order vs about hearing
 of the Word.*

THUS of the rules that wee
 must obserue in all publike
 seruice of God. Now there bee
 certaine speciall rules which
 must bee particularly heeded in
 each part of Gods worship by it
 selfe. And first I will begin with
 those rules, which wee must
 more specially obserue in hea-
 ring the Word of God, and these
 are of three sorts.

Rules that
 order vs in
 hearing
 the Word
 of God.

Aa

1. Some

1. Some bind vs to the good behauour, before wee come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1 Before
we come.

1. Before we come to heare, wee must bring with vs two things.

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and emptie our heads of all perswasion of our owne skill, to iudge in the things of the kingdome of God, being ready to beleeeue and thinke in all things, as God shall teach vs out of his Word. We must *be folles, that we may be wise*, 1 Cor. 3. 18. *humbling our selues at his very feete to receiue his Law*, Deut. 33. 3.

2. Wee must bring with vs a *meeke and quiet spirit*, a minde quieted from passions, lusts and perturbations, and at rest from the turmoyling cares of this world.

world. The Word is able to doe great things in our hearts, if wee receive it with meeknesse, James 1.

21.

Secondly, at the time of hearing, wee must looke to two rules.

2 In the time of hearing.

First, we must hearken without distraction: we must heare, as if it were for our liues, wee must *incline our eares*, and shake off all impediments arising from our owne drowinesse, preiudice, or vaine thoughts, or distracting objects, *Esay 55.3. Psalm. 116. 113.*

Secondly, wee must *prooue all things*, and *keepe that which is good*. We must heare with iudgement, and hearken for our selues, hauing speciall care to looke to that doctrine which in particular concernes vs, to lay it vp in our hearts, and apply it affectually. This is a rule of singular thrift in godlines. If we did marke what sin in vs the Lord reprooues, or

A a 2

what

Note.

what comfort is speedily fitted to our hearts: or what direction doth specially concerne vs: He hath an honest memory that will bee sure to keepe these things, though he forget all the rest; and hee hath a wretched memory, and heart too, that forgets these things, though he could repeate all the Sermon *verbatim*.

3 After we
haue heard

Thirdly, after we haue heard, two things also must bee further done.

First, we must by *meditation* labour to make those things we haue heard, which concerne vs, fast, that *they runne not out* of our mindes, and we must take heed that neither the diuell steale away the good seed, nor our owne heart through negligence forget it. Neither is this a worke for an houre after, to keepe these things till wee may repeate them to others, but ought to be our daily worke, especially the weeke after to thinke so often of them,
till

till there be a sure impression of the Word in our hearts, *Hebr.* 2. 1, 2.

Secondly, wee must yet further see to it, that we be *doers of the Word*, yea wee must *observe to doe*, as the phrase of the holy Ghost is. It is the wisdom of God so to dispose of his ordinances, that we receive our directions by parcels, and there is a time of *interim* betwene Sabbath and Sabbath, Sermon and Sermon, that wee might in that space learne to frame our selves to the obedience of the truths received, that so we might be ready to receive new lessons from the Lord. The surest way for the husbandman to keepe his seede, is not to lay it vp in his barne, but to cast it into the ground: for what is sowed, hee may receive againe with advantage; or if hee might faile of an harvest from his seede in nature, yet godly men shall neuer faile to receive what

A a 3 they

they fow by practice, with increase. So much of the truth, as is put into practice, is sure for euer; the rest may be lost: and it is a singular helpe to a Christian, if he set vpon his obedience while the doctrine is yet fresh in his minde; for delay will compasse him about with many difficulties, and hee will want those inward incitations, that might stir vp his heart with power and strength to obey.

CHAP. XI.

Rules about the Sacraments of Baptisme.

THUS of the rules of our carriage about hearing: Next we are to consider, how we are to order our liues in respect of the Sacraments: The Sacraments are two: Baptisme, and the Lords Supper.

The

The duties wee are bound to
in respect of Baptisme, concerne
either

1. Our children.
2. Our selues.
3. Others.

For our children, it is our duty to present them vnto Baptisme, but withall we must looke to it, that it be done in due time, and with faith and thankfulness to God. *In due time*, so as thereby wee signifie our great estimation of Gods mercy to our seed, and our great desire to haue the Couenant sealed, euen vnto them. Wee must also bring them to Baptisme *with faith* in Gods couenant. The Lord hath bound himselfe to *bee our God and the God of our seede*. Now it is our parts to giue glory to God, and to declare before the Lord our perswasion of his goodnesse, and claime to that part of his Couenant. By faith we plead our right, whereas ~~by~~ vnbeleefe wee giue

Rules about Baptisme.

1. About our children.

God occasion to neglect our seed. I adde also, with *thankfulness*, because wee ought with great ioy and acknowledgement of the free grace of God to behold our seede admitted, in the sure couenant of mercy and saluation with our selues, and ought to thinke that God hath done more for our children, to admit them into the couenant by Baptisme, then if the greatest person on earth had made vpon them the assurance of some great estate of maintenance or preferment.

2.
About our
selues.

Secondly, for our selues, wee must make conscience of it, to make vse of our owne Baptisme, and that throughout the whole course of our life: It is giuen vs as a *scale* of Gods promises, and as a *vow* of our obedience, and so wee must make vse of it all the dayes of our life, especially in three cases.

In three
things.

First, in the case of doubting and
feare

feare of the forgiuenesse of our finnes; or of the saluation of our soules: for *Baptisme saueth vs*, that is, effectually assures vs of our saluation; and we doe not offend in trusting Gods promise made in his Word, & signed and sealed in Baptisme. As certainly doth it saue our soules, as the *Arke* saved the bodies of *Noah* and his household; so as we cannot miscarrie, if wee scape not out of the Arke into the Seas of water. Let vs sticke to our Baptisme, and then we are safe: The washing in Baptisme did assure the washing of our soules by the blood of Christ for our finnes. If I be tempted to doubt of my saluation, I must say to my owne soule: Hath not the Lord prouided mee the Arke of Baptisme to preferue mee from the seas of his wrath? And if I doubt the forgiuenesse of finnes, I must say: Hath not the Lord washed mee from my finnes by the blood of his Sonne? Did hee

not shew mee so much in Baptisme? We sin shamefully, in that wee doe not make this vse, but neglect the confidence Baptisme should worke in vs, as if the Lord had but dallied with vs, or that Baptisme were but some idle Ceremony, 1 Pet. 3. 21. 1 Cor. 25. 29. Acts 22. 16.

How Baptisme may
help vs a-
gainst sin.

Secondly, in the case of temptation to commit sin: wee ought to fight against sin by this mighty *weapon* of our Baptisme, and so we may do by diuers Arguments:
As

First, in my Baptisme I haue made a vow to God, that I would cleaue to him in Iesus Christ, and renounce the world, the diuell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the *Baptisme of Repentance*: and shall I yet liue in sinne? My body was washed: and shall my soule be

be still impure? *Mat. 3.11. Mark. 1.4. Acts 13.24.*

Thirdly, by Baptisme I was assured of the *vertue of the death of Christ* to kill sinne in mee: and shall I not beleue the *operation of God*, that hee can deliuer mee from the powerfull temptations, or inclinations to any sinne? Shall I not seeke strength of Christ? or shall I betray my selfe to the diuell and the flesh? In Christ *I am dead to sinne, and shall I yet liue therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptisme must bee vsed against the doubts of preserving, or whether we shall be kept vnto saluation, and whether our body shall bee raised againe at the last day: for God hath assured all this vnto vs in our Baptisme, that wee haue our part not onely in the death of Christ, but also in the resurrection of Christ: and if Christ be raised in vs, *Christ can dye no more,*

more, either in himselfe, or in our hearts, and the same power that raised him out of the graue, will also raise up our bodies at the last day, as is pleaded, Romanes 6. 10. & Galat. 3. 27, 28. 1 Cor. 15. 29. 1 Pet. 3. 21. If we be baptized and beleene, wee shall certainly be saued. Marke 16. 16.

3.
In respect
of others.

Thus as it concernes our selues.
3. In respect of others, we are bound to the good behauour in Baptisme: as to acknowledge the communion of Saints; so are we tied to preserve our selues in all brotherly loue with the godly, who weare the same Liuerie with vs, and are Souldiers prest to the same warre, and haue taken vpon them the same holy Vow with vs: we are bound in Baptisme to loue them, to stand for them aboue all other people, and to liue with them in all holy loue, to our liues end, *Eph. 4. 3, 4, 5. 1 Cor. 12. 13. & 1. 13. Gal. 3. 27, 28.*

CHAP. XII.

*Rules about the Lords
Supper.*

Hitherto concerning Baptisme: The rules that concerne the Lords Supper follow.

Now concerning this Sacrament, we are charged with these things.

Rules about the
Lords Supper.

First, *Examination*, 1 Cor. 11. wee must *examine our selves*, and *soeate and drinke*: Examine our selves, so as we be sure there bee no sinne in our hearts and liues, which we haue committed, but we are desirous to forsake, and doe vnfaignedly *iudge our selves* for it, being as desirous to forsake, as wee desire God should in the Sacrament forgiue it.

1 We must
examine
our selves.

Secondly, *The discerning of the Lords Body and Blood*: so coming to partake of these outward signes of Bread and Wine,

2. We must
discerne
the Lords
Supper.

as

as we withall know and beleue the pretence of Christ; and that God doth as effectually giue Christ to the soule of the beleuer, as he giues Bread and Wine to his body: yea, wee must thus discerne and beleue, that he is there offered and giuen vnto vs also, and that God doth not delude vs, but as truly giues vs the Body and Blood of Christ, as he doth by the Minister giue vs the Bread and Wine, 1 Cor. 11.

Wee must
shew forth
Christs
death.

Thirdly, *The shewing forth of the death of Christ*: This is a solemnity, where we must intend to make a solemne remembrance of the Passion and Death of our Saviour, not onely in being present at the breaking of the Bread and pourcing out of the Wine, but in raising vp in our heart a thankfull remembrance of his grievous sufferings and death for our sins, *Mat. 26. 1 Cor. 11.*

4 We vow
to cleave
to the god-
ly.

Fourthly, *Fellowship and louing communion with the godly*, which

we

we both signifie, and vow in the Sacraments, and testifie before God and men, that we will cleaue vnto them aboue all the people in the world, as being the *same bread* with vs, euen members of the same mysticall Body of Christ, *1 Cor. 10.*

Fifthly, speciall *reconciliation* with such as wee haue offended, bearing malice to no man, and desiring and seeking peace with all sorts of men, *Math. 5. Rom. 12.*

Sixtly, and lastly, *The vowers of sinceritie*, resolving to keepe this feast all our life in the *unleavened bread of sinceritie and truth*, euen to spend our daies in all vprightnesse of heart, and vnfeigned hatred of all sinne and hypocrisie, *1 Cor. 5. 8.*

5 We must be reconciled.

6. We vow an holy life.

CHAP. XIII.

Rules about Prayer.

Rules a-
bout pray-
er.

Thy words
must bee
few.

THUS of the Sacraments.

The Rules concerning prayer follow; where besides the generall Rules that belong to all worship, these things in speciall must bee heeded concerning prayer.

1. *Thy words must be few*, Eccl. 5. 1, 2. and the reason is, because *God is in heaven, and thou art on earth*. Hee is full of maiesty and wisdom, and thou art an infirme and sinfull creature. Length of it selfe doth not commend prayer; we must speake as becomes the Maiestie of God, without *vaine repetitions and bablings*; pattering over the same things is not pleasing to God: as *affectation* is ill in any thing, so much more ill in prayer. This rule may be vnsauory to the taste
of

of some that are transported with rash zeale: but let them take heede of *wil-worship*; the words are so plaine in the text, as they must informe themselves about them: The Lord knew what was fittest for vs, when hee gaue vs this charge.

2. *Thy heart must bee lifted vp* in the performance of this dutie: this is often imported in diuers Scriptures; and this lifting vp of the heart hath diuers things in it.

2.
The heart
must bee
lifted vp.

1. *Vnderstanding*: thou must bee aduised what thou prayest for, and know thy warrant, that what thou askest is according to Gods will, 1 Cor. 14. 15. Ioh. 5. 30.

2. *Freedome from distractions*: thy heart must bee cleansed from passions and lusts: thy prayer must bee *without wrath*, 1 Tim. 2. 8. And as the distractions arising from passion must bee avoided, so must all other distractions.

3. *For*

3. *Fervencie*, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer for God looks at the *prayer of thy heart*, not at the prayer of thy lips onely.

3 Vse all manner of prayer.

3. Thou must pray *with all manner of prayer*, according to the occasions of prayer. Thou must pray at thy set times daily and thou must pray also with *exclamations* (as the Diuines call them) that is, those sudden and short speeches to God, when thy heart is moued vpon speciall occasion. Thou must vse *Supplications, Deprecations, Intercessions, Confessions, giuing of thanks*, or the like, according to thy necessities, or the other occasions of thy life. Thou must strue to get a fitnesse and language to speake vnto God for thy selfe in thine owne words, as may best expresse the desires of thine heart, *Eph. 6. 18.*

4. The

4. Thou must *continue* and *persevere* in prayer, *without ceasing*: prayer must be the worke of thy whole life, not an exercise for a fit, for a day or two, or a weeke or two: or a moneth or two: thou must make conscience of *prayer alwaies*, Eph. 6. 18. 1 Thes. 5. 17.

4 Thou must persevere in prayer.

5. Whenthy prayer is grounded vpon Gods will, thou must be *instant* and not *faint*, or be discouraged. Thou must pray *without doubting and waivering*, as resolved neuer to cease praying, till God heare and shew mercy. It is basenesse of minde, not humilitie, to bee quickly discouraged: if God entertaine vs not according to our expectation or liking, wee must not be weary of seeking to God, but set vpon prayer, with a resolution to take no nay, Luk. 18. 1. Iam. 1. 6.

5 Thou must be instant without fainting or discouragement.

6. Thou must remember *supplication* for all *Saints*, especially to pray heartily for *Magistrates* and

6 With supplication for all Saints.

and *Ministers*, especially those vnder whose charge thou art, *Eph.* 6.18, 19. *1 Tim.* 2.1.

7 To all
things give
thanks.

7. Thou must looke to it, that *in all things thou give thanks*. Let the Lord see the truth of thy heart herein, that what thou obtainest from God, especially by prayer, thou wilt with all gladnesse remember and acknowledge: this rule must by no means be forgotten, *1 Thess.* 5.18. *Col.* 4.2.

CHAP. XIII.

Rules about reading the Scriptures.

THUS of the Rules that concerne prayer. There remaines the reading of Scripture, and singing of Psalmes, as the other part of the ordinary worship of God.

Concerning the reading of the

ding the
Scripture.

the Scriptures, I will instant in one place of Scripture onely, which containes the charge giuen to *Ioshua*, Cha. 1. 8, 9. which comprehends the substance of the necessary directions about private reading. I say *necessary*; for godly men may, and haue aduised diuers courses for reading of Scripture, which are not absolutely necessary, but *arbitrary*, as may stand with the leasure and capacity of the persons that will reade: such are those directions that shew how many Chapters may be read in a day, and what things may bee obserued in reading, &c. which, as they may be profitable to many Christians, and expedient too, yet they must not be vnderstood so, as that those persons sinne, which reade not so often, or so many Chapters, or the like. The things therefore that must necessarily be obserued by such as can reade the Bible, I take to be these.

First,

1 Reade
daily.

First, they must *exercise themselves therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himselfe in Gods Law day and night*, that is constantly, *Psal. 1. 2.*

2 Meditate
of what
thou rea-
dest.

Secondly, in reading they must *meditate therein*, that is, they must obserue profitable things as they reade, *attending to reading*, and marking what the Lord saith vnto them by that part of the Word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better bee enabled to employ their thoughts all the day after.

3 Confer
vpon it.

Thirdly, the *Word of God must not depart out of their mouth*; they must make the best vse of it they can,

can, in conference to speake of it to others, for the edification of themselves and others.

4. Resolue to obey.

Fourthly, they must obserue in their reading, what the Lord saith vnto them, that concernes their practice. They *must obserue* to doe according to those holy directions they reade of. They must bring a mind desirous and resolved to let the Word of God both informe them and reforme them, making conscience of it, to let God direct them by his holy Word read, and not onely by the word preached to them: their liues must bee bettered by their reading; and to that end they must obserue the chiefest things they can out of their reading, to remember them in their practice.

CHAP.

CHAP. XV.

*Rules about singing of
Psalmes.*

Rules a-
bout sing-
ing of
Psalmes.

THe rules that concerne the singing of Psalmes, are summarily comprehended in that place, *Coloss. 3.16.* and they are these.

First, they must *teach one another by their Psalmes and Hymnes and spiritual songs.* They must learne to profit, and make good vse of the holy matter contained in the Psalmes they sing.

Secondly, they must *sing with their hearts*; they must attend to the matter they sing of, and lift vp their hearts, as well as their voices.

Thirdly, they must *sing with grace in their hearts*: they must employ the graces of Gods Spirit in singing of Psalmes; as well as in prayer, or any other ordinance

nance of God.

Fourthly, they must *make melody to the Lord*: They must direct their songs to God, and to his glory, and not vse them as aneere ciuill employments, but as parts of Gods seruice.

CHAP. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the most vsuall part of Gods seruice: there are other parts of Gods seruice, which are to bee vsed but at certaine times, and vpon speciall occasions, and these are *Vowes*, and *Oathes* and *Fasting*.

The rules about Vowing are briefly comprehended in that place, *Eccel. 5.4, 5.* and they are chiefly two,

First, *before thou vowest, consider:*

The rules
about
vowing.

der: consider, I say, thine owne strength, whether thou be able to doe it: and consider also the end, that it be to Gods glory: and consider the matter, that thou vow not things vnlawfull: and consider what may bee the euents of thy vow, for all vowes being made before the Angell that takes notice of all couenants, it will bee in vaine afterwards to pleade; It was an error, thou wast mistaken: God may bee angry at thy voice, and destroy the worke of thy hands: Bee not rash therefore, so cause thy flesh to sinne therein.

Secondly, when thou hast vowed thy vow to God, deferre not to pay it; be sure thou performe it: it is a grieuous offence to breake a lawfull vow: Better it is thou shouldst not vow, then that thou shouldst vow, and not pay.

Thus of vowing.

Concerning the Oath, when thou art called to sweare, thou must obserue these rules.

First,

Rules about Swearing.

First, that thou *sweare not by any thing which is not God*, Ier. 5.7.

Secondly, that thou *sweare in truth*, that is, that thy conscience know, what thou swearest is true.

Thirdly, that thou *sweare in iudgement*, that is, with due consideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou swearest about.

Fourthly, that thou *sweare in righteousness*, that is, about lawfull things, and iust matters: Thou must not sweare to doe vniust things, as *David* sweare to kill *Nabal*: nor must thou sweare about impossible things, or about things that are doubtfull and vncertaine, nor in the forme of thy oath must thou vse such words, as bee contumelious to God, or expresse not sufficient reuerence to the Diuine Maiesty,

as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about fasting.

THus of Vowes, and Swea-
ring; Fasting followes. Now
if wee would keepe a religious
Fast vnto God, we must obserue
these two Rules.

The rules
about reli-
gious fast.

First, wee must looke to the
strictnesse of the *abstinence* of the
day of our Fast; for so we must
abstaine from *all sorts of meate* as
well as one, and from *our costliest*
apparell, and from *recreations* and
vnuall delights: We must keepe
the day, *as wee keepe the Sabbath*,
in forbearing our owne workes,
Ier. 3. 6, 7. 1 Cor. 7. 5. Ios. 1. & 2.
Leuit. 16. 29.

Secondly, the time must bee
spent in religious duties, and a
Sab-

Sabbath, especially in the exercises that concerne the *humiliation of the soule*, in renewing of our repentance, for the obtaining Pardon of sinne, or some speciall blessing of God, or the preuenting, or remoouing of some great iudgment of God.

The former rule concernes onely the ceremony, or outward exercise of the body: but this rule containes the substance of the dutie, without which a religious Fast is not kept vnto God; who regardeth not *the hanging downe of the head like a bull-rush, if the soule bee not humbled before God* for sinne: *Leuiticus 16. 29. Ioel 1. 14. and 2. 16, 17.*

CHAP. XVIII.

Rules about the Sabbath.

Hitherto of the Rules that concerne *the part of Gods worship*: The rules that concerne *the time of Gods worship*, follow: and this time especially is the Sabbath Day.

Rules about the Sabbath.

Now the rules that binde vs to the good behauiour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

1. The preparation to it.

The preparation to the Sabbath, contains in it these things.

First, *the ending of all our workes* on the sixe dayes, as God did his *Gen. 2. 2.*

This example of God is set downe, not onely to shew what he did, but to prescribe vnto vs what

what we should doe, as is manifest by vrging this example in the reason of the commandement. We must then take order to finish the works of the weeke dayes with such discretion, that neither our heads bee troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath Day.

Secondly, the preuenting of domesticall grieuances, and perturbations, *Leuit. 19. 3. Yee shall feare euery man his mother and his father, and keepe my Sabbath.* Discords and contentions, and heart-burnings in the members of the family, extend their infection and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to bee serued aright in *his house*, if people liue not quietly, and louingly, and dutifully in their owne houses.

Thirdly, wee must *cleanse our selues that wee keepe the Sabbath*, Nehemiah 13. 22. Which place,

though it speake of Legall cleansing, yet it shadowes out that Morall and perpetuall care of cleansing our selues, that ought euen to be found in vs. And thus we doe cleanse our selues, when *wee humble our selues, that wee may walke with God*, confessing our sinnes, euen the sinnes of the weeke past, and making our peace with God, through the name of Iesus Christ.

2 Of the
celebration
of the Sab-
bath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules prescribe vnto vs these things:

1. *Rest from all your workes*, whether they bee *workes of labour*, or *workes of pleasure*. Works of labour the Scripture instanceth in such, as are *selling of victuals*. *Nehemiah 13. 15.* *Carrying of burthens*, *Ier. 17.* *Journing from our places*, *Exod. 16. 29.* the businesse of our callings done by our selues, our children, seruants, or cattell, which the words of the
Com-

Commandement forbid. And as workes of labour, so also workes of pleasure are forbidden, *Esay* 58. 13.

2. *Readinesse and delight.* Wee should love to be Gods servants on this day, *Esay* 56. and consecrate it with ioy, as a glorious priuiledge to vs, *Esay* 58. 13. abhorring wearinesse, or a desire to haue the Sabbath gone, and ended, *Amos* 8.

3. *Care and watchfulnesse.* We must obserue to keepe it, *Exod.* 31. 16. wee must take heede to our selues, that no duty bee omitted, and that wee no way prophane it, attending our hearts, and our words, *Ier.* 17. 21.

4. *Sinceritie*: and this sinceritie wee should shew diuers wayes.

First, by doing Gods worke with as much care as wee would do our owne; or rather shewing more care for the seruice of God. They had their double sacrifices

on the Sabbath, in the time of the Law: and wee should studie, how wee might please God in especiall manner on that day, choosung out the things that might delight him. God hat h taken but one day of seuen for his worke; and shall wee not doe it willingly? Further, if wee respect our selues, shall wee not bee as carefull to prouide for our soules on the Sabbath, as for our bodies on the weeke dayes?

2. By *observing the whole day*, as well as a part, and keepe the Sabbath *in our dwellings*, as well as in Gods house: God requires the whole day, and not a part. As we would not be contented our seruants should worke for vs onely an houre or two in the sixe daies: so neither should wee yeeld lesse vnto God, then we require for our selues. Nor will it suffice to serue God by publike duties in his House, vnlesse wee serue him also by private duties in our
owne

owne dwellings, Commandement 4. *Leuit. 23. 3.*

3. By auoiding the lesser violations of the Sabbath, as well as the greater, especially not transgressing of contempt, or wilfulnesse in the least things wee know to be forbidden. The Prophet instanceth, *Esay 58. 13. Wee must not speake our owne words.* Thus of sinceritie.

5. The fifth thing required of vs, is *Faith*: wee must glorifie God by beleeuing, that hee will make it a day of blessing vnto vs, and performe that blessing he hath promised, accepting our desire to walke before him in the vprightnesse of our hearts, and passing by our infirmities, and frailties. Wee many times disturbe the rest and Sabbath of our soules by vnbeleefe, Commandement 4. *Gen. 2. 2. Exo. 31. 13. Ezech. 20. 10. & 46. 2, 5.*

6. The last thing is *Deprecation*: we must beseech God, when
we

we haue done our best, to shew vs mercy, and spare vs for our defects and weakenesses. Thus wee must end the day and reconcile our selues to God, that the Rest of Iesus Christ may be established in our hearts, *Neh. 13. 22.* And thus of the rules that bind vs to the good behauiour in respect of the time of Gods worship.

CHAP. XIX.

Rules that shew vs how to carrie our selues, when we come into company, in respect of Religion.

Hitherto of the Rules that concerne our carriage towards God.

Now it followes, that I breake open those directions, that should bring our liues into order in respect of men: And these
rules

Rules that direct our carriage o-ward men.

rules are of two sorts: for either they are such as binde vs to the good behaniour *towards all men*, or such as order our conuersation towards *some men onely*, as they are considered to bee either *wicked or godly*.

The rules that concerne all men, may be cast into 2. heads, as they belong either to *righteousnesse* or to *mercie*.

The rules that belong to righteousnesse, order vs either *in companie*, or *out of companie*.

The rules which wee are to obserue *in companie*, concerne either,

1. *Religion*, or
2. *The sinnes*, and faults of others: or
3. *Our owne inoffensue behaniour* towards all men.

For the first, when wee come in company, we must be careful to bee that which may become the glorie of Godstruth, and the Religion wee professe, that wee take

Towards
all men.

And so in
company.

With due
respect of
Religion.

we haue done our best, to shew vs mercy, and spare vs for our defects and weakenesses. Thus wee must end the day and reconcile our selues to God, that the Rest of Iesus Christ may bee established in our hearts, *Neh. 13. 22.* And thus of the rules that bind vs to the good behauiour in respect of the time of Gods worship.

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Towards
all men.

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And ſo in
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2. *The ſinnes*, and faults of others: or

3. *Our owne inoffenſive behauiour* towards all men.

For the firſt, when wee come in company, we muſt be carefull to bee that which may become the glorie of Godſtruth, and the Religion wee profeſſe, that wee take

With due
reſpect of
Religion.

take not up the name of God in vaine: and thus wee shall rightly order our selues, if wee obserue these rules:

First, to be soundly aduised, before wee fall into discourse of Religion, not doing it till God may bee glorified by it. *A wise man concealeth knowledge; but the heart of fooles will publish foolishnesse:* It is a great discretion to know how to conceale knowledge, as it is to know how to vse knowledge.

Avoiding
vaine lang-
uages in
three
things.

Secondly, auoide vaine ianglings and contradictions of words, such as are,

1. *Doubtfull disputations* about Ceremonies, and things indifferent, which may entangle the weake, and keepe them from more necessary cares and knowledge, *Rom. 14. 1.*

2. *Curious Questions*, about things that are not reuealed in the Word, *Rom. 12. 13.* Be wise to sobriety.

3. *Unpro-*

3. *Unprofitable reasonings*, such as were those about *Genealogies*, in the Apostles time, *1 Tim. I.*

Thirdly, if thou bee asked a reason of the hope that is in thee by such as haue authority to require it, or neede to seeke it, then answer: But bee sure to remember two things; namely, that thou answer *with all reverence*, as may shew how much thou art affected with the maiestie of Gods truth, and withall *with meeknesse*, that is, without passion or frowardnesse: and without affectation, or conceitednesse, or wilfulnesse in our owne opinions, *1 Pet. 3. 5.*

Fourthly, let thy *communication be yea, yea, and nay nay*: otherwise customary and vaine swearing, is a most damned sinne, and such as God will surely plague.

CHAP. XX.

*Rules that shew vs how to carrie our
selues in companie, in respect of
the faults of others.*

How wee
must be-
haue our
selues in
company
concerning
the faults
of others.

THUS of our carriage in com-
panie in respect of Religi-
on. Now concerning the faults
of others, we must obserue these
rules:

First, we must neuer in our dis-
course *justifie the wicked, or con-
demne the righteous*; all excesse
in words is euill, but this is an
abomination to the Lord: we must
euer *honour those that feare the
Lord*; and as for *vile persons*, they
are to be *condemned*, *Psal. 15. 4. A-
mos 5. 15. Prov. 17. 15.*

Secondly, let thy conuersation
and discourte be *without iudging*,
Math. 7. 1. Iam. 3. 17. It is time
exceeding ill spent, that is spent
in censuring of others. And the

rather

rather should wee take heede of
indging, if wee consider how the
holy Ghost hath matched that
sinne in that place of *Iames*, wee
must be *without indging*, *without*
hypocrisie: as if hee would signi-
fie, that great Censurers are
commonly great Hypocrites;
& as any are more wise, they are
more sparing of their censures.

Note

Thirdly, thou must not *walke*
about with tales; take heede of
tale-bearing: *Hee goeth about as*
a slanderer that revealeth a secret,
though it bee true hee speaketh.
It is a maruellous euill custome
that many haue, to fill vp their
discourse with the report of the
frailties of others, which they
by some meanes or other come
vnder-hand to know: this is an
euill frequently condemned in
Scripture, and yet more vsually
practised, as if it were lawfull to
speake of any thing which they
know to bee true: *Thou shalt not*
walke about with tales, nor stand a-
gainst

gainst the bloud of thy neighbour : a strange connexion, by which the Lord imports, that this tale-bearing is a kind of murther; and it is true in the case of many a man, thou wert as good lay violent hands vpon him, as with that licentiousnesse of words to divulge tales concerning him, *Pro. 20. 19.* and *11. 13.* *Leuit. 19. 16.* And for the better strengthening of this rule, thou art yet charged to looke to thy eares too, as well as thy tongue; thou must *not receiue euill report against thy neighbour*, but make it appeare thou art not pleased with such tales, *Psal. 15. 3.* Yea, thou art forbidden the societie of such persons as carrie tales; thou must *not meddle with tale-bearers, nor with such as flatter with their lips*: certainly such creatures commonly flatter the present, and reproach the absent, *Pro. 20. 19.*

Fourthly, if thou doe know an offence in any with whom thou
con.

conuerſeſt, thou ſhalt not hate him
in thy heart, but rather reprove him
plainely. For, hee that rebuketh a
man, ſhall afterwards finde more fa-
uour then hee that flattereth with his
tongue, Leuit. 19. 17. Prou. 28.
23.

Reprove,
but hate
not.

Fiftly, as for the meere frail-
tie of others, hold thy tongue,
paſſe by them. A foole deſpiſeth his
neighbour, but a man of underſtan-
ding will hold his peace, Prou. 11.
12. Commonly they that haue
moſt defect in themſelues, are
apteſt to contemne others for
their weakenefſes: but a wiſe
man muſt ſo diſtinguiſh of the
faults of others, that hee couer
meere frailties, and learne of
God to paſſe by the infirmities
of his ſeruants. The Antitheliſis
ſhewes, that a wiſe man doth
not onely hold his tongue, but
reſtraine his thoughts from
thinking the worſe of others for
ſuch infirmities.

Paſſe by
meere
frailties.

Sixthly, againſt the paſſions
and

and wrongs of others, thou must
 arine thy selfe with a *soft answer*,
 and bee sure *thou render not euill*
for euill, *Prov. 15. 1. 1. Theff. 5.*
15. or rebuke for rebuke, *1. Pet.*
3. 9:

CHAP. XXI.

Rules that shew vs how to carry
our selues in company, and
not giue offence.

2
 Rules that
 concerne
 the inoffen-
 siueneſſe
 of our car-
 riage in
 company.

THUS of our carriage towards
 others in company, as it re-
 spects their faults. Now follow-
 eth the third sort of rules, which
 order our behaviour towards
 others in company in respect of
inoffensiueneſſe. It ought to be our
 principall care to carry our selues
 so, as no body may take offence
 at vs.

Now these rules may bee di-
 rected to their heads, as they
 concerne,

2. The

1. *The humilitie,*
 2. *The discretion,*
 3. *The puritie,*
- } of our beha-
} uiour toward
} others.

Wee must carrie our selues humbly, discreetly, and honestly in our conuersation with others: so shall we conuerse with much amiablenesse and reputation.

First, vnto the humilitie of our conuersation, belong these Rules.

First, *be soft, shew all meekenesse to all men*, restraining the inordination of thy heart, endeavouring to shew thy selfe *gentle*, and *peaceable*, and *harmlesse*, and *easye to be intreated*, Tit. 3. 1, 2. Prou. 8. 13. Iam. 3. 13.

Secondly, thou must *bow downe thine eare*, and *heare the words of the wise*, and apply thy heart, to get knowledge, and profit thy selfe by others, Prou. 23. 12. This is the same with that of *Iames*, *Bee swift to heare, slow to speake*, Iam. 1. 19.

Thirdly, put not forth thy selfe,

An humble behauiour hath three things in it.

1.

2.

selfe, nor stand in the place of great men, till thou bee called, *Pron. 25.6.*

In generall, concerning humility, the Apostle *Peters* phrase is much to be noted: he saith, wee should *clothe our selues with humilitie*: which notes both the great measure of it, it should couer all our actions, and so also the continuance of it. When wee goe amongst men, we should stirre vp our hearts, and fashion our selues to expresse his grace, and not dare to be seene without humilitie, no more then wee would be seene without our clothes. Humilitie hides our nakednesse, and pride and passion lay it open to the view and contempt of others.

Note.

1 Rules that concerne discretion in our behaviour.

Secondly, neither is humility all that is required to make our conuersation without offence or prouocation; but wee must also carry our selues discreetly; and to this end there are these excellent

cellent Rules.

First, thou must consider to *speake what is acceptable*, and avoid what is irritable; there is singular vse of this rule, if it were followed, *Prou. 10. 31, 13.* and *13. 3.*

Secondly, thou must *marke those that cause diuision and offences, and auoide them*, and shun the societie of such, *Rom. 16. 17, 18.* This will breed thee much peace, and deliuer thee from much suspicion in others.

Thirdly, thou must *make no friendship with the angry man*; for either by much conuersing with him, thou maist learne his waies, or else it will be a snare to thee, that thou shalt neither know how to keepe his fauour, nor yet how to breake off from him, without much vnrest and inconvenience, *Prou. 22. 24, 25.*

Fourthly, it is a great discretion *in euill time to bee silent.* In things wherein thou mayest endanger

danger thy selfe, and not profite others, it is the best way, and a wise course, to forbear speech of such things, *Amos 5.13.*

Fiftly, so likewise it is thy discretion in matters of danger to forbear the communicating of thy secret to any, though thou mightest bee tempted to a perswasion of trust in those to whom thou wouldest reueale them. It may often repent thee to haue spoken, but seldome to haue held thy peace, *Mica. 7.5.*

Sixtly, withdraw thy feet from thy neighbours house, lest he be wearie of thee, and hate thee: this is an excellent rule giuen by *Salomon, Prov. 25.17.* If thou wouldest conuerse with reputation, take heed of idle gadding from house to house, when thou hast no occasion or employment: thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanitie shall be thereby discovered.

red. An empty conuersation, that hath in it no exercife of pietie or vertue, if it bee frequent, occasioneth secret, and vnutterable ſcorne.

7. *Reſtrainethine owne paſſions in conuerſing.* There are none ſo wiſe, but if they ſhew their paſſions of immoderate anger, feare, griefe, yea, or ioy, they diſcouer much weakenes in their diſpoſition, which would bee couered if they did bridle the exceſſe of their paſſions. *A wiſe man conueneſh ſhame; when a foole is preſently knowne:* It is the beſt praiſe not to haue ſuch weakneſſes; but the next to this, is by diſcretion to bridle our ſelues. *Conceale our weakneſſes from breaking out.*

Laſtly, thou maiſt make good uſe of that direction of *Salomon* about thy friend, *Bleſſe not thy friend with a loud voice, riſing early in the morning; for it may bee accounted a curſe to thee:* Take heede

of flattery, which in stead of effecting thine owne ends, may bring thee out of all respect. Hee doth not forbid the iust praise, and encouragement of friends, but the intending of praise of purpose to the vttermost notice of thy friend, (this is to praise him with a loud voice) and the affectation of preuenting others in praying; and of doing it in such things as are not yet sufficiently knowne to be praise-worthy, and to set ones selfe so to praise, as if he studied to do nothing else, but humour his friend; especially if it bee but once perceived, that thou doest it but for ~~thy~~ ends. It is a great part of wisdom, to know how to speake of the praise of others, so as neither sinister ends bee intended, nor the humouring of those we praise: to doe it sparingly and seasonably, is a great discretion.

And thus of the Rules, that
make

make our conuersation amiable,
in respect of discretion.

Thirdly, that our conuersation
may not be hurtfull & offensive,
we must looke to the *purity* of it:
and so these rules following are
of singular vse.

First, in generall, *Refraine thy
tongue from euill, and thy lips that
they speake no guile*, Psal. 34. 13.
For *he that keepeth his mouth, kee-
peth his soule*, Prou. 21. 23. Take
heed of the visuall vices of the
tongue: for *thereout may come
much mischiefe*, and discontent to
thy selfe and others.

Secondly, in particular looke
to thy selfe carefully, that thou a-
uoid those three evils mentio-
ned by the Apostle, *Ephes. 5. 4.*
*viz. filthy speaking, foolish talking
and iesting*. By iesting he meanes
those biting iests, that vnder
pretence of shewing wittines, or
conceit, doe secretly leaue dis-
grace vpon the persons whom
they concerne.

C c 2 Thirdly,

Three rules
that con-
cerne the
purity of
our con-
uersation.

Thirdly, auoide with detestation *the excesse in drinking and reuelling*, and suffer thy selfe vpon no pretence, to bee drawne to give way to thine owne practices in them, 1 Pet. 3.

CHAP. XXII.

How we must carry our selves out of company.

THus of thy carriage in generall in company. Now out of company thou must looke to these things.

I.
The rules
that order
vs out of
company.

First, thou must fashion thy heart, by the vse of all good meanes, to the loue all sorts of men. This *giddig* loue of men, is a vertue little thought on, yet greatly necessary, as a foundation of all practice in conuersing with others, and wee should labour to abound in loue towards all men, 1 Theſſ. 3. 12.

Secondly,

Secondly, remember *to pray for all sorts of men*. This is a precept given vs in charge by the Apostle, *1 Tim. 2. 1.* and belongs to this place, and wee ought to make conscience of it according to the occasions of our callings, or acquaintance with other men: wee should euen in secret seeke to profit our neighbours by praying for them.

Thirdly, wee should prouide, euen out of company to order our affaires so, as that wee may liue

1. *Honestly, without scandall*,
1 Cor. 10. 32. Phil. 1. 10.

2. *Justly, without deceit or fraudulent dealing*, *Leuit. 19. 35, 36.*
1 Theff. 4. 6.

3. *Peaceably, without strife with any*, if it be possible, *Prou. 3. 19,*
30. Zach. 7. 10. Heb. 12. 14.

CHAP. XXIII.

Rules about workes of Mercy.

Hitherto of the Rules that concerne Righteousnesse: Mercy followeth. Now in shewing mercy, diuers things are charged vpon vs.

3. Things
required
in shewing
mercy.
1. Willing-
nesse.

First, *willingnesse*. Wee must *giue cheerefully*: For the Lord loveth a cheerefull giver. Wee must *love mercy*, as well as shew mercy. Our hearts should be euer answerable to our power. Wee must be *ready and prepared* to shew mercy, abhorring delayes and putting off time, or seeking excuses: *Our eares should be open to the cries of the poore*. Yea (rather then be behind hand) we should *fel, that we might giue almes*, *Mich. 6. 8. 1 Tim. 6. 18. 2 Cor. 9. 4, 5, 6, 7. Prov. 22. 22, 23 Luke 12. 33. Prov. 3. 27, 28.*

2. Labour.

Secondly, *Labour and Diligence.*

gence. Wee should take paines,
and worke hard according to all
the *occasions of mercy*. This is the
Apostles phraſe: *God will not for-
get your worke, and labour of love,*
Heb. 6. 10. Wee must be forward
to doe those workes of mercy,
that require our paines and tra-
uell about them, as well as those
wee may doe and sit still, 2. Cor.
8. 16, 22.

Thirdly, *Liberalitie*: Wee must
open our hands wide, *Dent. 15.*
8. we must be *rich in good workes,*
1 Tim. 6. 18. Wee must not giue
ſparingly, 2. Cor. 9. 6. we must giue
to our power, and sometimes beyond
our power, 2 Cor. 8. 2. we should
desire to answer the expectation
had of our bounty, especially the
expectation of our teachers that
know vs and our estates, 2 Cor.
8. 24. we should strue to *abound*
in this grace also, as well as in o-
ther graces of the Spirit, 2 Cor.
8. 6. we should giue *to seven, and*
also to eight, Eccl. 11. 2. wee must

4. Humili-
ty.
Humility
shewed
five waies.
in doing
workes of
mercy.

giving good measure, yea and pressed
downe, Luke 6. 30.

Fourthly, *Humility*. There is
great vse of humility, in shew-
ing mercy. Now we should shew
our humility diuers waies about
mercy: As

First, in helping others, with-
out exalting our selues, and do-
mineering ouer them. *The rich*
must not thinke to rule the poore,
and to command them, as if they
were there vassals: we should so
shew mercy, as not to stand vp-
on tearmes of their beholding-
nesse, to whom we shew mercy,
Prou. 23. 7.

Secondly, in not *despising the*
poore; wee must not think of
them meanelly, and contemptu-
ously, because they stand in need
of our helpe, whether it bee in
body or minde, *Prouerbs 14.*
21.

Thirdly, in *accepting exhorta-*
tion, shewing our selues willing
to bee called vpon, and stirred
vp

vp to mercy, 2 *Corinthians* 8.
17.

4. By our *penitencie*, when we goe to God, after wee haue done our best, and confesse the corruption that cleaues vnto vs, euen when wee haue shewed our best desires to communicate to others; and withall striving to plow up the fallow ground of our hard hearts, that wee may bee more fit to expresse the bowels of mercie, *Hos.* 10. 12.

Fiftly, the *Macedonians* shewed their humilitie in this, that they prayed the *Apostle* to accept their gift, giuing themselves also to bee disposed of to the Lord, and vnto them by the will of God, 2. *Cor.* 8. 5.

Thus of the Humilitie to bee shewed in doing works of mercie.

A fifth thing required in shewing mercy, is *Faith*; and faith is needfull in two respects.

First, to beleue Gods accep-

C c 5

tation

& Faith in
two re-
spects.

tation of the mercy shewed. For a godly Christian, that is not vaine-glorious, hath so meane an opinion of his best workes, that hee finds neede to flie to Gods promises, and dares not trust vpon his owne goodnesse. Now God hath promised to accept of that we doe, if there be a *willing minde*; *The will is accepted for the deed*, 2 Cor. 8. 12.

Secondly, to *beleene the successe* and reward from God, and that wee shall not lose by what is so expended. Though the persons to whom we shew mercie, should be so vngratefull, that it were *as bread cast on the waters*; yet we ought to beleene, that our seed cast on the waters, shall bring vs a plentifull haruest, *Eccles. 11. 1.* And it is certaine, whatsoeuer the persons bee, yet what is giuen, is sowed. And if the Husbandman doe not thinke his corne spoiled that hee casts vpon his land, no more ought a

Chri-

Christians to think that to be lost that is giuen to the poor. Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. Cor. 9. 9, 10. and therefore our faith should make vs get bags to put vpon the certaine treasure wee shall gaine by mercy from the Lord, Luk. 12. 33.

A sixth thing required in shewing mercy, is *discretion*; and discretion should shew it selfe,

6. Discretion in 4. things.

First, by distributing our almes in the fittest course wee can, hauing a principall respect to godly poore. He that sheweth mercy, ought to haue a good eye, Prouerbs, 22. 9.

Secondly, by obseruing our owne abilitie, so to ease others, that wee burthen not our selues, 1. Cor. 9. 14, 15.

Thirdly, by taking heede, that wee spend not vpon the rich by needlesse entertainments, what ought

ought to bee bestowed vpon the poore, *Prou. 22. 16. Luk. 14. 13.*

Fourthly, by auoiding scandall, or giuing offence, *that none blame vs in our abundance, but providing things honest in the sight of God and men, 2. Cor. 8. 20, 21.* yet so, as we endeavour in an holy life and discreet manner to *promoke others by our zeale, 6. 2. Cor. 9. 2.*

7 Sympathy.

A seventh thing required in shewing mercy, is *Sympathy*, Pitty, a Fellow-feeling of the distresses of others, *being like affectioned*, and laying their miseries to heart, *Hsb. 13. 3. Col. 3. 12. Romans 12. 16. Iob 30. 25.* There should be *bowels in our mercy.*

8 Sinceritie in such things.

The last thing is *Sinceritie*. Now this sinceritie should bee shewed oiners wayes, As,

1. In the *matter of our almes*. It must be of goods wel gotten. For *God hateth robbery*, though it were for *burnt offerings*, *Esay 61. 8.*

2. In the *manner* wee must shew

shew mercy, without wicked thoughts, or griefe of heart, Deut. 15. 7, 8. to 12. and *without biding our selves from the poore*, E- say 58. 7. and without excuse to shift off the doing of it, *Pron.* 24. 11, 12.

3. *In the ends.* That we doe not our workes *to bee seene of men*, or *to merit* of God: but with an vn- fained desire *to glorifie God*, and make our profession to bee well spoken of, and shew the true loue and pittie wee beare to the creature in distresse, *Matt. 6.* 1 Cor. 9. 19.

4. In continuing our mercy, *not forgetting to distribute*, but still *remembring the poore*, Heb. 13. 16. Galats. 2. soundly performing the mercy with constancie, which we haue purposed, wil'd, or promised. It were an excellent order, if Christians would fol- low the Apostles rule, *Every weeke, as God hath prospered them, to lay aside for the poore*, 1. Cor. 16. 2.

19.2.2 Cor. 8.11.

5. In the kind of mercy, that we be ready to shew *(spirituall mercy)*, as well as *corporall*; and in corporall mercy to doe good all the waies wee can, as well as one way: As by *lending, protecting, releasing, visiting, and giving*; & thus to the poore, to such as are fallen into decay, and to the strangers as also many Scriptures require.

CHAP. XXIII.

Rules that shew vs how to carry ourselves towards wicked men.

Hitherto of the Rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuersation towards wicked men may bee ordered by these rules:

First, we must *avoid all needlesse societie with them*, and shunne their

their infectious fellowship, especially wee must take heede of any speciall familiaritie with them, or *unequall yoking* our selues with them, by marriage, friendship, or leagues of amitie, *Psalm* 1.1.1 *Cor.* 6.17. *Ephes.* 5.7, 11. *Prou.* 23.20. & 4.14, &c.

Secondly, when wee haue occasion to conuerse with them, we must studie how to *walk wisely* towards them, so as we may be so farre from giuing scandall, as, if it be possible, wee may winne them to glorifie God and his truth in our profession. It requires much skill to order our selues aright in those things that are to be done in the presence of wicked men, or in such things as must come by report vnto them, and their scanning. Now there are diuers things of admirable vse in our carriage to put them to silence, and to take them in their consciences, at least to thinke well of vs: Such as are:

1. *Mor.*

Needlesse
societie
with them
must bee
auoided.

Great
wisdom
required
in conuer-
sing with
them.

Diuers
things that
affect the
hearts euen
of the
worst men,
are:

1 A mortified life.

2. *Mortification.* A sound care to reforme our wayes, and true hatred and griefe for our owne finnes, will cause many times wicked wretches to say of vs, that wee are the people of the Lord, Esay 61. 3, 8. I say, a *sound care of Reformation*; for to professe a mortified life, and yet in any thing to shew that we can liue in any fault without repentance, this prouokes them exceedingly to speake euill of the good way of God. Therefore the first care of a Christian, that would bee rightly ordered toward wicked men, must be to liue *without offence*, and to discouer a true mortified minde, and a heart broken for sinne.

2 Reuerend speech of Religion

Secondly, to speake *with all reuerence and feare*: when wee intreate of matters of Religion, it much amazeth the prophane conscience of a wicked man; whereas cursorie discourses of such grand mysteries, & emptie and

and vaine ianglings doe exceedingly occasion a confirmed wilfulnesse and prophanenesse in such men, 1. *Pet.* 3. 16. and *Prov.* 24. 26.

Thirdly, it is a most winning qualitie in all our carriage, to *shew meekenesse of wisdom*, to expresse a mind well gouerned, free from passions, and also from conceitednesse, frowardnesse, affectation, and the vaine shew of what wee haue not in substance. For each of these haue in them singular matter of irritation, and pro- uoke wicked men to scorne, and hatred, and reuiling.

3. Meeknes
of wisdom.

Fourthly, there is an holy kind of *Reseruednesse*, which may adorne the life of a Chrastian, in his carriage among wicked men: and this *Reseruednesse* is to bee shewed,

1. In not trusting our selues too farre with them, not beleeuing e- uery word, not bearing our selues vpon euery shew of fauour of them.

4. Reser-
uednesse
in foure
things

them. For as too much suspicion of them breeds extreme alienation, if they perceiue it; so credulitie is no safe way, *Prou. 14. 15. Iob. 2. 24.*

2. By abstaining from *iudging of them that are without.* It is a most intemperate zeale, that spends it selfe in the vaine and boorlesse censure of the estate of those that are without. Those censures haue in them matter of prouocation, and nothing of edification. It were happy for some Christians, if they could with the Apostle, say often to their owne soules, *What haue I to doe to iudge them that are without?* *1 Cor. 5. 12, 13.*

3. By *studying to be quiet, and meddle with our owne businesse;* casting about, how to cut off all occasions, by which wee might be tangled with any discord or contention, or much businesse with them. It is a godly *ambition* to thirst after this quietnesse of life,

life, *1 Theſſ. 4. 11, 12.*

4. By *our ſilence in euill times*; alwaies auoiding all ſuch diſcourſes, as might bring vs into danger, without any calling for our owne edification, or the edification of others. Many a man hath ſmarted forely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himſelfe, *Amos 5. 13.* David held his peace while the wicked were preſent, *Pſal. 39. 1.*

5. In forbearing to reprove ſcorners, *Prov. 9. 7, 8.* and *23. 9.*

6. In *ſeaſoning their words with ſalt*, ſo as they diſcouer no vanitie, lightneſſe, vain-glory, malice, or deſire of reuenge, or the like faults in their ſpeeches. 7

7. In *anſwering the foole*, but not according to his folly, that is, not in ſuch pride, paſſion, or reuiling faſhion as the foole objects in, *Prov. 26. 4, 5.*

8. In getting out of their companie,

panie, when wee perceive not in them the words of wisdom. If wee see they grow once to bee perverse, outrageous, or wilfull in any notorious offence of words or workes, wee must get from amongst them.

Thus of the eight wayes wherein wee should shew reservednesse: they are of excellent vse, if men would studie them, and practise them.

5 Mercy.

5. Mercy is amiable even in the eyes of wicked men: and mercifull Christians, that are full of good works, doe bring a great deale of honour to religion. It is true Religion and undefiled, to visit the fatherlesse and widowers, and to be unspotted of the world. A conversation that is vnrebukeable, and full of mercy also, cannot but be very honorable: whereas Religion it selfe, when it is seated in the breasts of such Christians as haue forgotten to shew mercy, and not studie how to

bee doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill spoken of. A true Christian should hold it a great disparagement, that any Papist, or carnall man in the world (in equall comparison) should put them downe for either the tenderesse or the abundance of workes of mercie, 1 Peter 1. 12. Math. 15. James 27.

6. When we have a cause and a calling to speake for the truth, or to reprove sinne, it is an excellent grace to bee *undaunted*, and free from servile feares or flattery. To giue place to wicked men in Gods cause, or to feare their faces in the quarrell of Religion, or to shew a minde that would repent of wel-doing, or that basely would stoupe some way to honour vngodly persons for our owne ends, is so farre from gaining true fauour with euill-minded men, that it makes

6 Undauntednesse in a good cause.

makes them to scorne and hate vs and Religion so much the more: whereas a godly man, that is vnmoveable, and refuseth to *praise the wicked, or iustifie the vngodly*; and when he hath cause, *will contend with them*, as *Salomons* Phrase is, and be not like a *trembled fountaine, or a corrupt spring*: hee may for the time receiue ill words from the wicked, but his heart is afraid of him, and his conscience doth admire him, *Prou. 24. 25. and 28. 4. and 25. 26. 1 Cor. 16. 22.*

7. Patience
in afflicti-
on.

7. The like aduantage is brought to the conuersation of a godly man, when hee can shew like *patience* and firmenes of mind in bearing all sorts of *afflictions* and crosses. Patience in affliction, makes a great shew before a wicked man, that well knowes how vnable he is so to carry himselfe, *1 Pet. 3. 14.*

Lastly, *to love our enemies*, and shew it by our sinnes in *forgiving them*,

them, or being ready heartily to please them, and so overcome their euill with goodnesse: To pray for them when they reuile and persecute vs, is a transcendent vertue; euill men themselves being Iudges, *Luk. 6. 27. to 31. Pro. 20. 22.*

CHAP. XXV.

*Rules that shew vs how to carry
our selues towards
god men.*

THus of our carriage towards the wicked. How we should carry our selues toward the godly, followeth to bee considered of.

The summe of all is, that wee must walke in loue. If wee can soundly discharge our duty to the godly, in respect of louing them vnfeinedly, and heartily, and constantly, wee performe all that

that is required of vs towards them. And this loue to the godly is so necessary, as that it is imposed vpon vs, as the onely commandement giuen by Christ, who in one word tells vs the substance of our duties, *Ioh. 13. 34. Eph. 5. 2. 1 Pet. 2. 7. 1 Cor. 16. 14.*

Now the rules which in particular bind vs to the good behaviour in respect of our loue to the godly, concerne either the *manifestation of our loue to them*; or the *preservation of our loue to them*.

Wee must shew our loue to the godly diuers wayes.

First, by *courtesie* and *kindnesse* towards them, and that in a speciall manner, being affectioned towards them *with a brotherly loue* and *kindnesse*. No brethren in nature should shew more kindnesse one to another, then Christians should, *Eph. 4. 32. Rom. 12. 10.*

Secondly,

Secondly, by *receiuing* and entertaining them: we must *receiue one another*, and be *barbarous one to another*; and this with entirenesse of affection. Negatiuely, it must be *without grudging*, 1 Pet. 4.9. Affirmatiuely, we must receiue one another, as *Christ receiued vs into glory*, that is, First, *without respect of desert*; We haue done nothing to deserue heauen; yet Christ hath receiued vs to glory: So, though the godly haue not pleased vs any way greatly, yet because they are the children of God, wee should make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*: Christ hath not enuied vs the very glory of heauen, and therefore what can we doe to the brethren, that should answer the example of Christ? Rom. 15.7.

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, Galat. 6.2. There

2 By recei-
uing them.

3.
By bearing
their bur-
thens.

Dd

are

are two sorts of burthens presse the godly : One *inward* : such as are temptations, and their owne corruptions ; the other *outward*, such as are afflictions of all sorts. Now in both these, this rule holds ; for when we see a godly Christian mourne and lament his distresse in respect of his infirmities, or temptations, we must beare his burthen, not by soothing him in his sinne, as if it were no sinne, but by laying his griefe to our owne hearts, and striving to comfort him with the promises of God. This is not to make our selues guilty of their sinnes, but to helpe them out of their griefe by consolation, out of their sin by direction. Note that this is charged vpon vs, when sinne is a burthen to them, not before ; for till then wee are rather to reprove them, or admonish them : But then we are to take notice of this rule, when they confesse their sinnes, and are

Note.

are weary of them, and sorry for them. And thus also in their outward burthens wee must beare them, by comforting them, and aduising them, and helping them, and shewing our affection to them, as if it were our owne case, so farre as we haue a calling, and power to helpe them.

Fourthly, by *considering one another, to prouoke vnto loue, and good workes*, Heb. 10. 24. Note the dutie, and the manner how it is to be done: The dutie is, to stirre vp others all we can, to the increase of loue and abundance of all good workes: the manner is shewed two waies; First, we must *prouoke them* to it, both by example, and by exhortation, and all good wayes, that might fire in them the desire of well-doing. Secondly, we must *consider one another*, we must study the estate of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply

4 By prouoking them to good duties.

our selues for the best aduantage to helpe them forward. It is not enough to doe it occasionally, but we must meditate of it; and cast about, how, where, and when wee must yeeld this helpe, and encouragement, and furtherance.

3 By faithfulness in all their businesse.

Fifthly, by *doing whatsoever we doe for the godly, heartily, and with all faithfulness*, as if it were for our selues, or our owne brethren, or kindred in nature, not being *flawshull in seruice*; or such as disappoint the trust reposed in vs: we should doe all things wee vndertake for them, with all fidelity and care, 3 *Ioh. 5. Rom. 12. 6, 7, 8, 9, 11.* Yea, we should care for their good and profit, as wee would care for the good of the members of our owne body, for such are they to vs in the mysticall body of Iesus Christ, as the former place to the Romanes sheweth.

6 By enjoying our

Lastly, wee should shew our loue

gifts for
their good.

loue to the godly, by employing the gifts of our mind, as may bee best for their good: *As euery man hath receiued the gift, hee must so minister the same, as good Stewards of the manifold grace of God.* There are diuersity of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now these are *giuen to profit withall*, 1 Pet. 4. 10. 1 Cor. 12. As for example, *The lips of the wise must disperse knowledge*, Prov. 15. 7. So when Christians *meete together*, as any *hane receiued a doctrine*, or a Psalm, or an Interpretation: so must hee minister it for the profit of others, 1 Cor. 14. 26. and so must we helpe one another by prayer, either absent, or present, 2 Cor. 1. 11.

CHAP. XXVI.

*How we should preserve our loue
to the godly.*

THUS of the rules that concerne the manifestation of our loue to the godly. Now there are further diuers things to be obserued for the preservation of our loue to them: and these may be cast into two heads: for, they are either such things as we must doe; or such things as wee must auoide.

The things that wee must doe to preserve loue, are these:

What wee must do to preserve our loue to the godly. Wee must labour to be of one iudgement with them.

First, we must strue *to bee like minded* in matters of opinion; many discords or abatements of affection grow among Christians for their offences of opinion in diuers things. It is true, that difference of *Iudgement* should not cause difference in *affection*: If we cannot be of *one minde*,

minde, yet wee should be of *one heart*: yet wee see the contrary, and therefore every Christian should make conscience of it, to bee so wary and humble in his opinions, especially in things doubtfull, or not so necessary, as to take heede of admitting what might shew dissent from the godly; or if hee must needs dissent, yet to be very wary how he discover it to the vexation or entanglement of others. Now because this is very hard to perswade Christians vnto, marke how vehemently the Apostle speaks of it, Rom. 15. 5, 16. *Now the God of patience and consolation grant you to bee like minded, that ye may with one mouth and one mind glorifie God* Wee must learne of the Apostle to pray *feruently* for this, that our natures, and the natures of others, with whom we conuerse, may be fitted hereunto: and, 1 Corinth. 1. 10. the Apostle adiuers them

by the name of Iesus: I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions amongst you, but that yee bee perfectly ioyned together in the same mind, and in the same iudgement. And in the Epistle to the Philippians, Chap. 2. ver. 1, 2, 3. he vrgeth them with strange vehemencie, to import the necessitie of this dutie: If, saith he, there be any consolation in Christ, or any fellowship of the Spirit, or any bowels of mercy, bee like minded, having the same love, being of one mind. And certainly, this earnestnesse in requiring this dutie imports, that some peruerse Christians will sinoake one day for their presumption, and waywardnesse, and pride of opinions.

2 We must follow peace.

2. Wee must follow the things which may make for outward peace; and so this end wee must labour to shew all meekenesse in our carriage,

riage, and long-suffering in forbearing one another, and forgiving one another, Ephesians 4. 2, 3, 4.

3. Wee must strive to heare our affection to such a degree, as that it may bee able to cover the infirmities of others: He must get a covering love, that will live constantly in the love of the godly: A love, that will cover a multitude of faults, 1 Pet. 4. 8. Prov. 10. 10.

3 We must
cover their
weaknesse

4. Wee must confesse our faults one to another, James 5. 16. It doth exceedingly preserve love, if men, when they have offended, or wronged others, would quickly, and easily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespassse onely, but when wee have not wronged others, yet discreetly to complaine of the corruption of nature that cleaves to vs, and the infirmities which daily trouble vs. This

4 We must
confesse
our faults
one to a-
nother.

D d 5. doth

doth worke not onely compassion, but great increase of affection in others towards vs : For acknowledgement preuents their secret loathing of vs for such frailties if they should discern them. And besides, it makes them the willinger to giue vs leaue to reprove their faults, when they see we are as willing to reprove our owne ; besides the ease it brings to our owne hearts many times to make our moane to others, when our consciences are troubled.

CHAP.

CHAP. XVII.

*What we must auoide, that our loue
may bee preserved.*

THus what we must doe to
preserue loue; Now further
that loue may bee preserved a-
mongst the godly, these things
following are to be auoided.

10 Things
to be auoi-
ded.

First, *Suits in Law*; A Chri-
stian must haue many conside-
rations of his cause, before it
can bee lawfull for him to goe to
law wih his brother. These
kinds of contentions are most
vnnaturall amongst Christians;
and prooue not onely scandalous
in respect of others, but extreme-
ly grieuous and poisonous to
themselues, 1 Cor. 6. 1, 4.

1 Suits in
Law.

Secondly, *Disimulation*: our
line must be without faining, in
deede, and in truth; not in shew, or
in words, Rom. 12. 9. 1 Iohn 3.
18.

2 Disimu-
lation.

Thirdly,

3 Conceitednesse.

Thirdly, *Conceitednesse*. This is a vice that extremely vexeth others, and alienateth affection: we must not be *wise in our selues*, but rather in *lowlineſſe of minde* *eſteeme another better then our ſelues*, and ſhew it both by *making our ſelues equall to them of the lower ſort*, and by *going before others in giuing Honour and Praise*, Rom. 12.10, 16. Phil. 2.3, 4. Pro. 12.15.

4. Reioycing in iniquitie.

Fourthly, *reioycing in iniquity*. Our loue must be holy and pure, if we would haue it preſerued. It must haue nothing in it that is vnſeemely, nor must it be an affection, that will take pleasure in the vices or faults of thoſe with whom we cōuerſe, 1 Cor. 13.5, 6.

5. Worldlineſſe and ſelfe-loue.

Fifthly, *the minding of our owne things*: we must not ſtudy for our ſelues, and our owne ends onely in conuerſing, 1 Cor. 13.5. The meaning is not, that we ſhould leaue our callings and our houſes, to ſpend the greateſt part of our time in our neighbours houſes:

ses; but he prohibits, 1. *World-
lineſſe*, and exceſſive cares about
our buſineſſe, and the things of
this life, which hinders needfull
ſociety with the godly: and ſe-
condly, hee forbids *ſelfe-love* in
converſing, when men in all
things aime at their owne pro-
fit, or pleaſure, or credit, and doe
not as well ſeeke the good of o-
thers: we may minde our owne
things, but not onely.

6. Sixthly, *Fickleneſſe* and *Un-
conſtancy*: we muſt looke to it,
that *brotherly love* continue, Heb.
13.1. and to this end wee muſt
looke to the leuity of our owne
natures, and ſtrive to make good
by continuance, the affection wee
have conceived and profeſſed to
others. Some are of ſuch vncon-
ſtant diſpoſitions, that they will
love vehemently for a fit, and
ſuddenly fall off without reaſon,
but not without ſingular ſhame
and blemiſhing of their reputa-
tions. For ſuch tempers are hard-
ly

6. Fickle-
neſſe.

ly fit for any societie. Now this must be repented of, and reformed.

7 Vaine-glory.

Seuenthly, we must take heed of *vaine-glory*, and ouer eager desire of credit and estimation aboue others. For this is the cause of much vnrest in our owne hearts, and of much interruption in brotherly loue. And why wouldst thou bee so highly esteemed of? Thou considerest not the hard taske thou layest vpon thy selfe, to be euer carefull to answer that great praise, or estimation thou desirest: Nor markest thou, how thereby thou art made to offend against thy brother: by enuying him, by backbiting, or other wayes of pro- uocation, nor yet how little this commends thee to God, *Gal. 5. 26.*

8 Iudging.

Eighthly, take heed of *iudging thy brethren*, not but that thou mayst say, that sinne is sinne, but looke to thy selfe in two things: First,

First, that thou censure not thy brother *about things indifferent*, or doubtfull: such as ceremonies were and are. This is flatly forbidden, *Rom. 14. 3, 13.*

Secondly, that thy suspicions transport thee not to condemne thy brother *for hidden things*, the things of darkenesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not iudge, or censure, *1 Cor. 4. 5.*

Ninthly, if there be any occasion of grievance, that loue may be renewed, or preserved, looke to two things:

First, that thou *render not railing for railing*, *1 Pet. 3. 9.*

Secondly, *that thou grudge not against thy brother*, or by whispering depraue his actions, or back-bite him, or complaine against him to his disgrace, in things where the right is not apparently discovered, *1 am. 5. 9.*

Lastly, if thou wouldest preserve

9 Euill words and complaining.

to Forſake
not their
aſſembly.

ſerue thy ſelfe in the loue of the
godly, then thou muſt take heed
of forſaking the *aſſembly together of the Saints* : Thou muſt
preſerue all wayes of exerciſing
the Communion of Saints, and
hold fellowſhip with them in
Gods Houſe, and in your owne
dwelling : Prophaneneſſe muſt
not draw thee from the Temple
nor worldlineſſe from ſociety,
and louing, and profitable con-
uerſation with thy godly friends
and acquaintance, *Heb. 10. 25.*

CHAP. XXVIII.

*How we muſt carry our ſelves
towards ſuch as are
fallen.*

Hitherto of ſuch rules of con-
uerſation, as direct vs in our
carriage towards the godly, con-
ſidered in generall. Now there
are other rules which concerne
only

onely some of the godly: namely,

1. Such as are fallen.
2. Such as are weake.
3. Such as are strong.
4. Such as are especially knit vnto vs in friendship.

For the first, those that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen grossly and of habit, or by *infirmity and suddenly*.

Those that are fallen grossly, are either guilty of *oule vices*, or else of *extreme omissions*, such as that which the Apostle instanceth in, of *idlenesse*, and the generall neglect of their callings.

Now towards both these, thou must be thus ordered.

First, warne them in the beginning, and *reprooue them sharply*, 1 *Thess.* 5. 14.

Secondly, if they mend not, *auoide them*, withdraw thy selfe from them, conuerse not familiarly with them, let them not be the

How wee
must carry
our selues
towards
such as are
fallen from
God.

the companions of thy life, *1 Cor. 5. 11. 2 Theff. 3. 6, 14.*

Thirdly, *if they repent, forgive them, and comfort them, lest they bee swallowed up of griefe, 2 Cor. 1. 7, 8.*

Now if they bee fallen by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *save them with feare, pulling them out of the fire, Jude 23.* but if not, then restore such a one with the spirit of meekenesse, comfort him, deale gently with him, *Gal. 6. 1.*

Thus of thy carriage to such as are fallen from God.

As for those that are fallen from thee, by trespassing against thee, thou must obserue these rules of carriage towards them.

First, in slighter wrongs *doe all things without reasonings or murmurings:* either speake not of it, or so, as thou shew no repining or vexation about it, *Phil. 2. 14.*

Secondly, in great wrongs, thou

How wee
must carry
our selues
towards
such as
trespasse
against vs.

thou must doe two things :

First, obserue the method of our Saviour Christ : when the trespasse is secret, goe and *tell him of it betweene thee and him* : if hee mend not, then *take two or three* other discreete godly persons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it ; either seeke a publike sentence vpon him from authority, or acquaint the godly generally with it. And if these courses will not amend him, then abandon his society, as if he were an Heathen or a Publican, *Math. 18.15.*

Secondly, if by any of these courses *he repent, forgive him*; yea, and that as often as hee saith, *ie repenteth him*, if he should doe thee many iniuries, *Luk. 17.3,4.*

CHAP.

CHAP. XXIX.

*How wee must carry our selues
towards the weake
Christian, &c.*

How wee
must carry
our selues
towards
weake
Christians.

THUS of thy carriage toward
them that are fallen.

Towards *weake Christians* wee
must be thus ordered :

First, we must take heed, that
we *intangle them not with doubtfull
disputations* in matters of *ceremo-
nies*, or *things indifferent*, *Rom.*
14. 1.

Secondly, we must get the skill
to beare with their weakenesses and
meere frailties, *Rom. 15. 1.*

Thirdly, we must be wonder-
full carefull that we *doe not offend
them*, or *cast any stumbling blockes*
in their way, *Math. 18. 1 Cor.*
10. 32.

Fourthly, we must encourage
them, and *comfort them*, and *sup-
port them* all wee can, *1 Thess. 5.*
14.

Fifthly,

Fiftly, in *things indifferent*, we must not thinke it much to crosse our selues *to please them*, and to suffer a little bondage in the restraint of our liberty, rather then vex them, especially for the fartherance of their soules in the meanes of their saluation, wee should *become all things to all men*, Gal. 5. 13. 1 Cor. 9. 20, 21, 22.

3. Towards *strong Christians*, we must be thus ordered:

1. First, we must *acknowledge* *such*, 1 Cor. 16. 18.

2. Wee should *set them* and their practice before vs, as *patterns and examples of imitation*, Phil. 3. 17. 1 Thes. 1. 7.

3. We should *submit our selues to such*, to let them aduise vs, and admonish vs, and withall should submit our iudgements in things doubtfull to theirs, 1 Cor. 16. 16.

1 Pet. 5. 5.

4. Towards *thy friend*, thou must be thus ordered:

1. *Nearer*

How we must carry our selues towards the strong.

How wee must carry our selues towards our speciall friend.

1. *Never forsake him*, Prou. 27.
10.

2. *Give him hearty counsell*,
Prou. 27. 9.

3. *Be friendly to him*, Prou. 8.
vlt.

4. *Communicate thy secrets to*
him, Iohn 15. 15.

5. *Loue him with a speciall loue.*

1. *As thine owne soule*, Deut.
13. 6.

2. *Let thy loue be at all times*,
euen in aduersity, Prou. 17. 17.

3. *It must be a sincere loue*, that
looketh not for gifts or rewards,
Prou. 19. 6.

4. *It must bee such a loue as*
will reach to his posterity also, if
need be, 2 Chron. 20. 7.

CHAP. XXX.

*Rules that concerne our selues:
and so first in our generall
calling.*

Hitherto of the rules of order in respect of God, or our neighbours. Now follow the rules that concerne our selues. And these are of two sorts. For they are either such as order vs at all times, or such as order vs in the times of affliction.

The first sort concerne either our generall, or primate calling.

The rules that concerne our generall calling, as in this place they are to bee considered of, concerne either, 1. our Faith, 2. or our repentance, 3. or our hope.

1. The rules that concerne our Faith (supposing the Christian to be informed in the things contained in the former Treatises) are onely these two.

First,

How we
must carry
our selues
in our ge-
nerall cal-
ling.
1 In mat-
ters of
faith.

First, thou must be expert in *the Catalogue of Promises*, that concerne infirmities, mentioned in the third Treatise. For those will preserve thy faith in Gods favour, against the daily experience of frailtie and infirmities in thy selfe. For thou maist by them see, that thou hast no reason to doubt of the continuance of Gods love to thee, onely because of thy many weaknesses. For in those promises, he hath and doth declare, how graciously he is inclined to his servants, and passeth by their frailtie, and accepteth their desires and endeavours, &c. This rule will prove a maine support of the contentment of thy life: and therefore let not Satan make thee either despise, or neglect it.

Secondly, thou shalt doe well to establish thy iudgement particularly in the doctrine of *the Principles*, expressed in the fifth Treatise; and by sound learning

of

of them settle thy selfe, so as thou
bee no more *carried about with the
winde of any contrary doctrine*. It
should bee the labour and care of
all good Christians to keepe the
patterne of wholesome words,
2 Tim. 1. 13.

Concerning thy repentance,
as now it is to bee vrged vpon
thee after thy assurance, one rule
is of singular vse, and that con-
cernes the *Catalogue of present
sinnes*. By the directions in the
first Treatise, I suppose thou hast
deliuered thy selfe from the bo-
dy of sinnes, so as the most of
those euils mentioned in the first
and great Catalogue, are shaken
off, neuer to bee committed a-
gaine, and so thou hast no more
to doe about them, but giue God
thanks for thy deliuerance from
them through Iesus Christ. Now
because after thy first repentance
there will remaine some corrup-
tions, which as yet are not roo-
ted out; thy course for thy whole
E e life,

2 About
thy repen-
tance.

John Angell

life, for these remainders of sin, would bee this: Make thee a Catalogue of thy present sins, euen of such evils as thou findest thy selfe yet daily prone vnto. Examine thy selfe seriously to this end: it may be thou wilt finde 6. or 8. or 10. or more, or fewer evils, which yet hang vpon thy nature and life. Thy course for the vse of this catalogue may bee this: I suppose thou art instructed so farre, as to know the profit of daily calling vpon God: Now whereas in prayer thou dost, or oughtest to make confession of thy sinnes, in steade of a more generall confession, vse still thy Catalogue, that is, labour euery day to iudge thy selfe distinctly for those sinnes that do presently annoy thee: Hold on this course constantly, till thou hast gotten power against all, or any of them, & as thou findest vertue against any of them, so alter thy Catalogue, giuing thanks for the sinnes

sinnes thou gettest head against, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will easily carry thy speciall present faults. Besides, this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those sinnes; and thou maiest once a yeere, or once a quarter, or before euery communion, examine thy selfe anew, and amend thy Catalogue, by putting in any corruption which thou discoverest then, or at any time, to arise anew in thee, and putting out such euils as by prayer thou hast gotten victory against. Thus maiest thou see the state of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Besides, this course of daily iudging thy selfe, keepes thee out of the danger of any wrath of God.

Concerning thy hope, there

Ee 2

are

3 About
thy hope.

are foure things for thee to do.

First, pray constantly and earnestly, for the *knowledge of the great glory* is provided for thee. Thou must forme the admiration of heaven in thee, by prayer: for naturally it is not in vs, *Ephes. 1. 18, &c.*

Secondly, thou must use all diligence to perfect the assurance of heaven, when thou diest, *Heb. 6. 12. 1 Pet. 1. 13.*

Thirdly, thou must strue to accustom thy thoughts to the daily contemplation of heaven, that thy conversation may bee in heaven, *Phil. 3. 20.*

Fourthly, thou must strue to direct thy heart, and enable thy selfe to the expectation of the coming of *Iesus Christ*; thou must labour for that skill distinctly, to be able to waite for the coming of *Iesus Christ*; and to shew that thou louest his appearing, *1. Thes. 1. 10. and 2. Thes. 3. 5. Gal. 5 5. 2 Tim. 4. 8.*

CHAP. XXXI.

Rules that order vs in our particular calling.

THus of the rules that concerne thy generall calling: In thy particular calling there are seven things to be auoided.

7. Things to be auoided in our particular calling.

The first is *slothfulnessse*, and thou art guilty of this sinne, both when thou doest not the labours of thy calling, and when thou obseruest not the *reasons*, and opportunities of thy calling, *Prou. 10. 4, 5.* And that thou maiest be free from this sinne, thou must auoid together with it the occasions of it: And so thou must auoide, 1. *The loue of sleepe*, *Prou. 20. 13.* 2. *Good fellowship*, and haunting of Alehouses, and Ternes, and keeping *company with dissolute persons*, *Prou. 21. 17.* 3. *Wandring from thine owne house*, euen that vnecessary going from house to house, though it be not to places of ill fame. Fourthly, thou must take heede of pertinacious

Ee 3

enter-

entertainment of doubts and objections about thy calling: thou shouldest bee afraid of excuses for idlenesse, especially to be so selfe-willed, as to bee glad of any thing may seeme to patronize thy slothfulness, *Pro. 20. 4. & 15. 19. & 26. 16.* And therefore to conclude this rule, when thou art about thy calling, *what thou doest, do with all thy power, Ecc. 9. 10. & rest not in words or prattling.* He is not diligent, that brags much of what worke he can or will doe, but hee that doth it indeed, *Pro. 14. 23.*

2 Vnfaithfulness.

The second sin to bee auoided in thy particular calling, is *unfaithfulness*, *Pro. 20. 6* and so thou must take heede of *breach of thy promise* in thy dealings with men, *Psa. 15. 4.* and also thou must take heed of all *deceitfull courses*, all waies of fraud and coozenage. It is an hatefull thing in men, when they are such as cannot be trusted, either because they make not conscience of keeping their words,

or

or because they will vse so much cunning and deceit, and dissimulation and lying in their dealings.

The third sinne to be auoided, is *Precipitation*, hastinesse, and vnadvised rashnesse, rising out of the simplicity of mens minds, or their wilfulnesse. Prouidence and wise diligence is wonderfull requisite vnto a right ordering of our selues in our callings, Prou. 21. 5. 3. Rashnes.

The fourth sinne to bee auoyded, is *Passion*, or perturbation; and that hath in it both *vncheerfulnesse* and *vnquietnesse*. *Vncheerfulnesse*, when men are not content with their callings, or gifts, or estates, 1. Cor. 7. 17. *Vnquietnesse*, when men are froward, and carry themselves peenishly, or cholerickly with those that are about them. This sinne of frowardnesse is vehemently censured and condemned in Scripture, Prou. 11. 29. Psal. 37. 8. Pro. 16. 32. & 19. 11. & 25. 28. where as God requires a quiet, conten-

5. The
temptations
of thy Cal-
ling.

ted and merrie heart, *Pro. 17. 22.*
Ecc. 9. 7, 8.

The fifth thing to bee auoided and shunned, is the *Temptations of thy calling*; every calling in the world is assaulted with certaine temptations, and they are vsually of two sorts; For first, in all callings there are certaine vnlawfull courses held for gaine by wicked men, which we call *the sins of such a calling*. These vniust courses thou must learne to auoid and abhorre, and so exercise thy calling, as thou shun those sinful courses vsed by wicked men in that calling. Secondly, every calling is assaulted with *crosses* and afflictions: now in these afflictions the diuell is wont to tender ill counsell, to perswade to sinne, or the vse of vnlawfull meanes, or other sinnes of distrust in God: all these thou must auoid.

Sixtly, thou must take heede of *worldlines*, or setting thy heart vpon those earthly things thou

art

art to deale with in thy calling. Thou must euer be ready to confesse, and shew it by thy practice, that thou accountest thy selfe to bee but a *stranger and pilgrim* in this world, Heb. 11. 13. and if *riches increase*, thou must looke to it, that thou set not thy heart upon them, Psal. 62. 10. Thou must use the world, but not lose the world, 1 John 2. 15. Thou maist & oughtest to bee careful to doe the duties of thy calling; but thou must in nothing bee careles about the successe. but submit thy selfe in all things to God, Mat. 6. 1 Cor. 7. 32. Thou must *behave thy selfe like a weaned child*, Psal. 131. 1, 2. Take heed of eating too much hony, Pro. 25. 16. & 27. 1, 2.

The seuenth, and last thing thou must auoid, is *profanenesse*, which is to vse the workes of thy calling without exercising thy selfe in the *Word of God*, and daily prayer for Gods blessing upon thy labours, and the crea-

7 Profanenesse.

tures

tures thou art to vse, Psal. 90.
1. Tim. 4. 3, 4. Gen. 24. 11, 12, 26,
27.

CHAP. XXXII,

*How wee should carrie our selues in
the time of affliction.*

How wee
must carry
our selues
in afflicti-
on.
8. Things
to be avoi-
ded.

THus of the Rules of carriage
which concerne thy selfe
at all times: Now follow the
Rules that shew thee how to be-
haue our selues in time of afflicti-
on and aduersitie. When thou
art in affliction, thou must con-
sider what thou must auoid, and
what thou must doe.

Thou must auoid eight things.

1. Dissem-
bling.

First, *Dissembling*: Make not
thy selfe poore, when thou art rich;
nor sicke, when thou art well,
Prou. 13. 7.

2. Shame.

Secondly, *Shame*. Be not asha-
med of that condition God
brings thee into: beare thy cros-
ses with spirituall magnanimicie;
account not thy selfe dishonoured
by Gods hand, who doth all for
the best, 1. Pet 4. 16.

Thirdly

Thirdly, *Impatience*: grieve not at Gods works: *sorrow not after the world*: Fret not at God or man; *Refuse not Gods chastening*, but with patience beare what is laid vpon thee: *It is the Lord, let him doe whatsoeuer he will with thee*, *Prov. 3. 11.*

3 Impatience.

Fourthly, *Fainting*, or discouragement of heart: *Live by faith*; call not Gods loue into question: *keepe thee in the good way*, *Pro. 24. 10.*

4. Discouragement.

Fifthly, *Trust not vpon carnall friends*: Relye not vpon man, but vpon God: *Trust not in the arme of flesh*, *Pro. 27. 10.*

5 Trust not in carnall friends.

Sixtly, Too much *Carefulness* for the meanes how to get out of affliction: *Commit thy way to God*, and *put thy trust in him*; vse all lawfull meanes, but distresse not thy heart with bootlesse cares: *Cast thy care vpon God, for hee careth for thee*, *Phil. 4. 6. 1 Pet. 5. 7.*

6 Perplexed cares.

Seuenthly, *Sudden feares*. Bee not so amazed with the first tydings,

7 Sudden feares.

dings, or beginnings of any affliction, discover not such want of faith, as to bee guiltie of those violent passions of feare; Gods loue is vnchangeable; & though heauen and earth should goe together, yet God will bee with thee; *Hee will not leave thee, nor forsake thee*, *Pro. 3. 25.*

8. Carelesse
of
thy waies.

Eighth y and lastly, *carelesse of thy waies.* Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neere to God: Goe not on boldly to sinne without regard; if the Lord haue any quarrell against thee, *humble thy selfe and depart from iniquitie*, *Pro. 14. 16.*

5 Things
to be done
in the time
of affliction.

The things then thou must do on the contrary side, are these: When thou art in affliction, thou must doe these things:

First, thou *must pray*, and call vpon the name of the Lord; as these expresse Scriptures require, *Iam. 5. 13. Psal. 50. 15. 1 Cor. 4. 12, 13.*

Secondly,

Secondly, thou must beare thy
crosses with patience, and contenta-
tion, Iam. 1.4. 1. Pet. 3. 19. Esay 5.
Phil. 4. 5, 6. 2 Cor. 8. 8. Pro. 12. 9.

Thirdly thou must labour for
Wisedome, to know how to carry
thy selfe discretely, and to vse
all good meanes for thy deliue-
rance, Iam. 1. 5.

Fourthly, thou must be sure to
shew thy trust in God, and cast thy
burthen on the Lord, Iam. 5. 7, 8.
Nahum. 1. 7. Psal. 27. ult. & 37. 7.
& 55. 22.

First, thou must shew thy obe-
dience to God; & that thou dost,

1. If thou submit thy selfe to
Gods will, Heb. 5. 8.

2. If thou iudge thy selfe, and
acknowledge thy sinnes to God,
Hoh. 5. ult. oo 36. 8, 9

If thou be constant in the good
ways of godlinesse, Ial. 37. 34.

4. If thou learne more righte-
nesse, and art made by thy cross-
to doe holy duties with better
affections, Esay 26. 10.

FINIS.

An Aduertisement to the
READER.

Religious Reader, bee pleased to take notice of the purpose and intention of the reverend Author of these Treatises, which hee hath more fully expressed in the beginning of this Booke, and in the sixt page directed to the use of his Treatise of the Principles of Religion; a worke well approoved, and acceptable with good men: Which Booke should in order follow next after the Rules of a holy Life. But the Authors purpose hath beene hitherto disappointed, by reason the right of Printing these Treatises did belong to severall men. Which inconvenience is now provided for; all the whole sixe Treatises being to bee had entire in one Volume, if thou be not wanting to thy selfe.

Thine in the Lord,
Adoniram B. field.

THE
PRINCIPLES,
OR,
THE PATERNE OF
wholesome Words:

Containing a Collection of such
Truths as are of necessity to be be-
lieved unto Salvation, separated
out of the body of all

THEOLOGIE,

Made evident by infallible and plaine
proofes of Scriptures:

And withall,

The severall uses such '*Principles*' should
be put to, are abundantly shewed.

A project much desired, and of singular
use for all sorts of Christians.

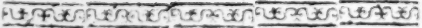
By N. B I F I E L D late Preacher of
Gods Word at Isleworth in
MIDDLESEX.

The fifth Edition, corrected
and amended.

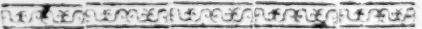
LONDON

Printed by *John Legatt*, for *Robert Allot*
at the signe of the Beare in *Pauls*
Church-yard

1 6 3 0.



This is the Title of
the Treatise mentioned
in the Aduertisement :
The Treatise it selfe
ought to follow in this
place.



THE
C V R E O F
THE FEARE
OF DEATH.

Shewing the course Chri-
stians may take, to be deliuered
from those Feares about Death,
*which are found in the hearts
of the most.*

A Treatise of singular vse
for all sorts.

By N. B I F I E L D, late Preacher of
Gods Word at Isleworth in
MIDDLESEX.

Heb. 2. 15.

*He died, that hee might deliuer them, who through the feare of
death, were all their life time subject to bondage.*

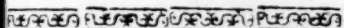
LONDON,

Printed by *John Legatt*, for *Robert Allot*,
at the signe of the Beare in *Pauls*
Church-yard.

1 6 3 0.

Wm. Lloyd Garrison

Mary
Cooper
of Wash. Co.
1842



TO THE RIGHT
Honorab! and Noble Lady,
the Lady *Anne Harrington*:
Grace and comfort from
God the Father, and the
Lord Iesus Christ, be
multiplied.

M A D A M,

Vhen I had seriously be-
thought my selfe, in
what Doctrine especially to im-
ploy my Ministerie, in the place
in which the Lord had by so
strong and strange a providence
settled mee: Amongst other
things, I was vehemently incli-
ned to study *the Cure of the*
Fear of Death; both because
it may be vsually obserued, that
the most men are in *bondage*,
by reason of *these Feares*; as also
because I am assured, that our
lines will become more *sweet*,
* Eccl. yea,

yea, and more *holy* too, when the feare of death is remooued. And the rather was I incited herunto, because I haue obserued some defect about this Point, in the most that haue written about Death. I am not ignorant of the censure which many may giue of this proiect, as accounting it an impossible thing to bee effected: but my trust is, that godly and discrete Christians will restraine censure, when they haue thoroughly viewed my reasons.

My vnfaigned desire to doe seruice vnto Gods Church, in relieuing such Christians herein, as are not furnished with better helpes, hath emboldned mee to offer this Treatise also to the publike view. I haue presumed in your *Honors* absence to thrust forth this Treatise vnder the *protection* of your *Honors* name: and withall, I desire heartily to testifie my thankfulness for the many fauours shewed vnto me & mine, while

while your *Honor* was pleased to be my hearer. I should also much reioyce, if my testimony (concerning the singular *graces* God hath bestowed vpon you, & the many *good workes* in which you haue abounded in the places of your abode) might adde any thing either vnto your *Honours* prayses in the Churches of Christ, or vnto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ.

I haue not made choyse of your *Honor* in this Dedication, for any speciall fitnesse in this Treatise for your *Honours* condition, in respect of your age, or *absence in a place* so far remote; for my earnest trust is, that God will adde yet many yeres to your happy life on earth: and besides, I haue had heretofore occasion to know how little you were afraid to dye, when the Lord did seeme to summon you by sicknes.

That

That G O D, which hath ennobled your heart with heavenly gifts, and so made you an instrument of so much good and contentment; vnto that most excellent Princessse with whom you now liue; and towards whom, you haue shewed so much faithfull obseruance, and dearenesse of affection, and carefulnesse of attendance; euen the Father of mercie, and God of all consolations, encrease in you all spirituall blessings, and multiply the ioy of your heart, and make you still to grow in acceptance, and all well-doing.

Humbly crauing pardon for my boldnesse herein, I commit your *Honor* to God, and to the Word of his Grace, which will build you vp to eternall life: resting

*Your Honors in all humble
obseruance,*

N. B I F I E L D.

Isleworth, Iuly 14.

1618.

The chiefe Contents of
this Booke.

THE drift is, to shew how wee
may bee freed from the feare of
Death. pag. 635.

First, it is praoned by eight appa-
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tained to. pag. 655. to 660.

Secondly, it is shewed by fifteene
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stian to be afraid to die, pag. 660.
to 670.

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may be remooued, is shewed: where
may be noted,

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And

And what in respect of himselfe.

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selfe. p. 742.

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p. 756.

The second way of curing the feare of death, is by practice, where seven directions are given: from p. 757. to the end.

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THE
C V R E O F
THE FEARE
OF DEATH.

CHAP. I.

*Shewing the Scope and parts
of this Treatise.*

THat which I intend in this
Treatise, is to shew how a
godly man might order himselfe
against the feare of Death; or
what course hee should take to
live so, as not to be *afraide to dye*.
This is a maine point, and excee-
ding necessary. Life is throughly
sweet, when death is not feared:
A mans heart is then like *Mount*
Sion, that cannot be moued. He
can feare no enemy, that doth

The drift
of the
whole
Treatise.

The profit
following
the se direc-
tions.

The parts
of the crea-
ture.

not feare death. As death is the last enemy, so it workes the longest and last feares: and to dye happily, is to dye willingly. The maine worke of preparation is effected, when our hearts are perswaded to bee willing to dye.

Now in the explication of this point, I would distinctly handle three things.

First, I will prooue, that to live without feare of death, is a thing *may bee obtained*; one may be deliuered from it as certainly, as a sicke man may bee cured of an ordinary disease.

Secondly, I will shew, *how uncomely a thing it is for a Christian to be afraid of death*: that so wee may bee stirred vp the more to seeke the cure for this disease.

Thirdly, I will shew *by what meanes wee may bee deliuered from the feare of death*, if wee vse them. Of the two first more briefly, and of the last at large.

CHAP. II.

*Prouing, that we may bee cured of
the feare of Death.*

FOR the first: That the feare of death may be remooued: and that wee may attaine to that resolution, to bee willing to dye, without lothnesse, is apparent diuers wayes.

First, it is euident, *Christ died to deliuer vs*, not onely from the hurt of death, and from the diuell, as the executioner; but also from *the feare* of death too: Now Christ may attaine to the end of his death, vnlesse wee will deny the vertue of Christ, and his death, and thinke that, notwithstanding, it cannot bee obtained, *Heb. 2. 14, 15.* And the more apparent in this, because in that place hee shews, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect, if they will vse the meanes:

Eight arguments
to prooue
we may be
helped against the
feare of
death.
Christ
died to
this end.

For as our finnes wil not be mortified, though there bee power in the death of Christ to kill them, vnlesse we vse the meanes to extract this vertue out of the death of Christ, so is it true, that the feare of death may be in some of Gods elect: but it is not because Christ cannot deliuer them; but because they are sluggish, and will not take the course to bee rid of those feares. The Physician is able to cure them, and vsually doth cure the same disease; but they will not take his Receipts.

a ft was
intended in
our rege-
neration.

Secondly, the Apostle intreating of the desire of death, saith, *That God hath wrought vs vnto the selfe same thing*, 2. Cor. 5.5. Wee are againe created of God, that wee might in our selues aspire vnto immortality; and are set in such an estate, as if we answered the end of his workmanship, we should neuer be well, till we be possessed of the happinesse

in

in another world: which hee shewes in those words of *being absent from the body, and present with the Lord*, verse 8.

Thirdly, the prophesies haue runne on this point. For it was long since fore-told, that Christians knowing the victory of Christ ouer death, should bee so farre from fearing death, that they should tread vpon him, and insult ouer him: *O death, where is thy sting? &c. Esay 25. 8. Hosea 13. 14. 2 Corinthians 15. 54, 55.*

Fourthly, it is a condition that Christ puts in, when he first admits Disciples, that they must deny their owne liues: and not onely be content to take vp their crosse in other things, but their liues must not bee deare vnto them, when he calls for it, *Luke 14. 26.*

Fifthly, We are taught in the Lords Prayer, to pray, *That Gods kingdom may come:* And by this

3 This cure hath bin fore-told.

4 We were bound to it when wee were admitted to be Christs Disciples.

5 It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glorie, as well as the kingdome of Grace. Now, in that wee are taught to pray for the kingdome, it shewes, wee should desire it, and that by prayer we should bee more and more heated in our desires.

Lively
hope doth
include it.

Sixtly, wee are borne againe to a lively hope of our inheritaunce. Now if we bee afraid of the time of our translation thither, how doe wee hope for it after a lively manner? A desire of going to heauen, is a part of that Seede cast into our hearts in our regeneration, 1. *Pet.* 1. 3, 4.

Examples
of such as
haue attained to it.

Seuenthly, we haue the example of diuers men in particular, who haue desired to dye, & were out of feare in that respect: *Gen.* 47. 18. *Iacob waited for Gods salvation: and Paul resolues, that to dye, and to be with Christ, is best of all for him, Phil.* 1. 21, 23. yea, in *Romanes* 7. 14. hee is vehement; *O wretched man that I am, who shall*

shall deliuer mee from this body of Death? Simeon prayes God to let him dye, Luke 2. 29. And the Prophet in the name of the godly, said long before Christ: *O that the salvation of Israel were come out of Sion!* Psalme 14. 7. And wee haue the example of the Martyrs in all ages, that accounted it a singular glorie to die: And in 2. Corinth. 5. 2, 7. the godly are said, *to fight for it*, that they might be absent from this body, and present with the Lord; and so doe the first fruits of the holy Ghost, those eminent Christians mentioned, Rom. 8. 28.

Lastly, not onely some particular godly men have attained to this, but the whole Church is brought in, in the 11. Chapter of the Reuelation, praying for the coming of Christ; and desiring too, that hee would come quickly: (And 2. Timothy 4. 8. *The love of the appearing of Christ*, is the

8 The whole Church taught to seeke.

Periphrasis of the childe of God.

Thus of the first point.

CHAP. III.

*Shewing how vncomely it is to
feare Death.*

Fifteene
Reasons
why it is an
vncomely
thing to be
afraid to
die.

1 Wee
shame our
religion.

FOR the second, how vncomely a thing it is in Christians to feare death, may appeare many waies.

1. By the feare of death wee shame our Religion; while wee professe it in our words, we deny it in our workes. Let *Papists* tremble at death, who are taught, that no man ordinarily can be fore he shall goe to heauen when he dyes. But for vs, that professe the knowledge of saluation, to bee astonished at the passage to it, shewes (at least): a great weakenesse of faith; and doth outwardly giue occasion of disgrace to
our

our Religion.

2. By that which went before, we may see how vncomely it is to bee affraide of death: For thereby wee disable the death of Christ: wee frustrate the end of Gods workmanship: wee stop the execution of the Prophecies: we renounce our first agreement with Christ: we mocke God in praying that his kingdome may come: we obscure the euidence of our owne regeneration; and wee transgresse against the example of the godly in all ages.

3. Many of the Pagans greatly settled their hearts against the feare of death by this very reason: because there was no being after death; and therefore they could no more feeble misery then, then before they were borne. And shall wee Christians, that heare euery day of the glorious saluation wee haue by Christ, be more fearefull then they were?

3. Wee are worse then some Pagan.

Let

Let them feare death that know not a better life.

4. Wicked
men dye
unwilling-
ly.

Shall we be like wicked men? Their death is compelled; shall ours bee so too? They by their good wils, would not lose their bodies in this life, nor haue their bodies in the next life: but since God hath made vs vnlike them in the issues of death, shall wee make our selues like them in the lothnesse to dye? Let *Felix* tremble at the doctrine of death and iudgement, *Acts 24. 15.* but let all the godly *hold up their heads*, because *the day of our redemption draweth nigh*, Mathew 24. &c.

5. Death is
but a sha-
dow.

5. Shall wee be afraid of a shadow? The separation of the soule *frō God*, that is death, if we speake exactly: but the separation of the soule *from the body*, is but *the shadow of death*. When see wee men trembling for feare of spirituall death, which is called the *First death*? and yet this

is

is farre more weefull then that wee call the bodily death. But as if the death of the body were nothing, the Scripture calls damnation, *The second death*, neuer putting the other into the number.

6. This feare is called a bondage here in this text: And shall wee voluntarily make our selues vassalls? Or shall we be like slaues that dare not come in our Masters sight?

6 It is a bondage
of feare.

7. If wee loue long life, why are wee not much more in loue with eternall life, where the duration is longer, and the estate happier? Are wee not extremely intatuated, that when God will doe better for vs then wee desire, yet wee will be afraide of him?

7. If wee
loue this
life, why
not eter-
nal life?

8. Shall wee bee worse then children, or mad men? Neither of them feare death; and shall simplicity, or Ideotisme, doe more with them, then rea-
son

8 Are wee
worse then
children &
mad men?

son or Religion can doe with
vs?

9 Wee
make our
selues like
the Israe-
lites, or ra-
ther more
absurd then
they.

9. Do not all that reade the
storie of the Israelites (in their
passion desiring to bee againe in
Egypt, and violently murmuring
at the promise of going into the
Land of *Canaan*) condemne
them of vile ingratitude to God,
and folly in respect of them-
selues? For what was it for them
to liue in *Egypt*, but to serue cru-
ell Taskemasters about bricke
and clay? And was not *Canaan*
the place of their rest, and a Land
that floweth with milke and hony?
Euen such is the condition of all
that wish life, and are a-
fraide to dye. What is this world
but *Egypt*, and what is to liue
in this world, but to serue about
bricke and clay? Yea, the Church,
that is separate from the world,
can finde it no better then a bar-
ren wilderness. And what is
Heauen, but a spirituall *Canaan*?
And what can death bee more
then

then to passe ouer *Iordan* ; and victoriously ouercomming all enemies, to bee possessed of a place of matchlesse rest; of more pleasures then Milke or Hony can shadow out ?

10. *Adam* might haue had more reason to feare Death, that neuer saw a man dye an ordinary death ; but for vs to bee affrighted with death, that see thousands dye at our right hand, and ten thousand at our left, and that daily is an inexcusable distemper. The gate of Death is continually open, and wee see a prease of people, that daily throug into it.

10 Is not death ordinary ?

11. When *Moses* had cast downe his Rod, it turned into a Serpent ; and the Text, noting *Moses* weakenesse, saith ; *Hee fled from it* : But the Lord commanded him to take it by the Taile ; and behold, it became a Rod againe : Euen so death at the first sight is terrible, like a new-made Ser-

11 The example of *Moses*.

Serpent, and the godly themselves, through inconsideration flye from it: but if at Gods commandement, without feare they would lay hold vpon this seeming Serpent, it will bee turned into a Rod againe; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that euer at any time after, *Moses* had any feare of this Serpent, when hee had once knowne the experience of it. And haue we often, by the eyes of faith, seene the experience of this great worke of God, and shall wee still bee running away?

12 The example of
all creatures.

12. It is said, Rom. 8. 12. that *all creatures groane, waiting for the liberty of the sonnes of God*: and shall wee bee worse then bruite beasts? Doth the whole frame of nature, as it were, call for this time of change; and shall man be so stupid, or carried with such senselesse feares, as to shun his

his owne felicitie?

13. Consider whether it bee more commodious for vs, that Death come to vs, or that we go to Death. For one thing is certaine; it is vaine to shunne that which cannot bee auoided. For it is appointed vnto all men once to die, Heb. 9. 27. *What man is hee that liueth, and shall not see death?* Psal. 89. 48. *Death is the way of all flesh,* Iosh. 24. Now this being granted, let vs consider of it: Death is like an armed man, with whom we must once fight. Now if we be aduised, and will goe to Death, wee must get on our armour before-hand, and so the encounter will bee without danger to vs, because *the weapons of our warfare are mighty through God, & we are assured of victory through Iesus Christ.* On the other side, to tarrie till Death come vnto vs, is as if a man that knowes he must fight with a sore aduersary, would through slothfulnesse

13 It is better we goe to death, then that death should come to vs

fulnesse goe vp and downe vnarmed, till he fall into the hands of his enemy, and must then fight with him at such disadvantage.

14 It is vncomely to feare that which is common & certaine.

14. It is most vncomely to feare that which is both common and certaine. Death, of all afflictions is most common. For from other afflictions it is possible some might bee free; but from death can no man be deliuered: and God of purpose hath made that most common which is most grieuous, that thereby he might abate the terrour of it. It is monstrous foolishnes, to stricke in vaine to auoide that which neuer man could escape. And to teach men their vnauoydable mortalitie, the Lord clothed our first Parents with the skinnies of dead beasts, and feeds vs with dead flesh, that as often as wee eat of slaine beasts, wee might remember our owne end: and shall wee bee euer learning, and neuer

neuer come to the knowledge of this truth? Is this such a lesson as cannot be learned? Shall wee be so stupid, as daily to passe by the graues of the dead, and heare their knels, and yet be vntaught and vnarmed?

15. Lastly, shall we bee afraid of such an enemy as hath bene overcome hand to hand, and beaten by Christ, and thousands of the Saints? especially if wee consider the assurance wee haue of victorie. In this combate euery Christian may triumph before the victory, *1 Corinb. 15. 55.*

And thus much of the two first points.

15. Shall wee bee afraid of an enemy that hath bin so often vanquished.

CHAP. I I I I.

*Shewing that a Christian is
many wayes happy
in d. ash.*

An exhortation to
attention
on the
means of
cure.

NOW I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of death: and in this wee had need all to attend with great carefulnesse. The disease is stubburne, and men are sluggish, and extremely loth to be at the trouble of the cure; and Satan by all meanes would keepe vs from remembering our latter end: & the world affords daily distractions to plucke vs away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be weary of the doctrine, before wee put in practice any of the directions; and wee are apt
to

to a thousand conceits, that it is either vnpossible, or vnneccessary to attend this doctirine, or the like. Yea, it may be, it will fare with many of vs, as it doth with those that are troubled with the raging paine of the teeth; their paine will cease when the Barber comes to pull out the tooth: so it may bee you may finde this deceit in your hearts, that you will not feele the feare of death, till the discourse of the medicine be ouer; and so let it be as water spilt on the ground. But let vs all awake, and in the power and strength of Christ, that *died to deliuer vs from the feare of death*, let vs lay all the plaisters close to the sore, and keepe them at it, till it bee thoroughly whole.

There bee two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practice*. There be some things if wee did chuse them out, foundly

2 Wayes
of curing
the feare
of Death.
1 By con-
templation
2 By pra-
ctice.

soundly to thinke of them, would heale vs wonderfully.

There bee some things also to bee done by vs, to make the cure perfect. If contemplation bee not auailable, then practice will without faile finish the cure.

The waies
of curing
this feare
by cōtem-
plation.

The *contemplations* are of two sorts: For either they are such meditations as breed desire of Death, by way of *motiue*, or they are such as *remoue the obiections*, which cause in mans minde the feare of Death. For the first, there bee two things, which if they bee soundly thought on, will worke a strange alteration in our hearts. The one is, the happinesse wee haue by death. The other is, the miseries we are in by life.

Can any man be afraide to bee happy? If our heads and hearts were filled with arguments, that shew vs our happines by death, wee would not bee so senselesse as

to tremble at the thought of dying.

Our happinesse in death, may bee set out in many particulars, and illustrated by many similitudes, full of life and vertue to heale this disease of feare.

1. Death makes an end of all the tempests and continual stormes, with which our life is tossed: it is the Haven and Port of rest: and are wee so mad as to desire the continuance of such dangerous tempests, rather then to bee in the Haven whither our journey tends?

2. *Death is a sleepe*: For so the dead are said to bee asleepe; *1 Thess. 4. 14.* Looke what a bed of rest and sleepe is to the weary labourer, such is Death to the diligent Christian. In death *they rest in their beds from the hard labours of this life, E-say 38. Revel. 14. 13.* And was euer the wearie labourer afraid of the time when hee must lie

The happi-
nesse of a
Christian
in death,
shewed
17. wa. es.
1. Death
is the ha-
u-en.

2 It is but
a sleepe.

Iob 14. 12.

3. It is
the day of
receiuing
wages.

lie downe and take his rest?

3. The day of Death is the day of receiuing wages, wherein God payes to euery godly man his penny. And doth not the *hireling* long for the time wherein he shall receiue wages for his worke? *Iob. 7. 2.* And therather should wee long for this time, because wee shall receiue wages infinitely aboue our worke; such wages as was neuer giuen by man, nor can be, if all this visible world were giuen vs.

4. Then the
seruant is
free, and
the heire
at full age.

4. In death the seruant comes to his freedome, and the heire is at his full age; and it is such a *liberty* as is *glorious*: neuer such a freedome in the world, *Rom. 8. 21.* Shall the heire desire to be still vnder age, and so still vnder Tutors and Gouvernours? or shall the seruant feare the day of his freedome?

5. Then
the bani-
shed re-
turne.

5. In death, the *baniſhed* *returne*, and the *Pilgrims* enter in to their *Fathers* house. In this

life

life we are exiled men, *banished from Paradise*, and *Pilgrims and Strangers* in a farre countrey, absent from God and heauen. In death wee are receiued to Paradise, and settled at home in those *eueralsting habitations* in our Fathers house, *Luk. 17. Ioh. 14.2. Hebrewes 11. 13.* And can we be so senselesse, as to bee afraid of this?

6. Death is our *birth-day*; we say falsly, when wee call Death *the last day*. For it is indeed the beginning of an eueralsting day: and is there any grieuance in that?

7. Death is the funerall of our vices, and the resurrection of our graces. *Death* was the daughter of Sinne, and in death shall that be fulfilled: *The daughter shall destroy the mother*. We shall neuer more be infected with sinne, nor troubled with ill natures, nor be terrified for offending: Death shall deliuer vs perfectly whole

¶ It is our birth-day.

¶ It is the funerall of our vice, &c.

The dissolution of the body

is the ab-
solution of
the soule.

8 Then
the soule
is deliue-
red out of
prison.

of all our diseases, that were impossible to bee cured in this life, and so shall there bee at that day a glorious resurrection of graces: Our gifts shall shine as the Starres in the firmament; And can wee bee so foolish, as still to bee afraid of death?

8. In death the soule is delivered out of prison: For the body in this life is but a loathsome and darke prison of restraint. I say, the soule is restrained, as it were in a prison, while it is in the body, because it cannot bee free to the exercise of it selfe, either in naturall or supernaturall things: For the body so rules by senses, and it is so fiercely carried by appetites, that the soule is compelled to giue way to the satisfying of the body, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apostle saith, *is with-held* or shut vp, through *unrighte-*

unrighteousnesse, Romanes 1. 28. I say, it is a *loathsome prison*, because the soule is annoyed with so many loathsome smells of sin and filthinesse, which by the body are committed. And it is a *darke prison*; For the soule looking through the body, can see but by little holes, or small casements. The bodie shuts vp the light of the soule, as a darke Cloud doth hide the light of the Sunne; or as the interposition of the earth doth make it night. Now death doth nothing, but as it were a strong wind, dissolue this cloud, that the Sunne may shine clearely, and puls downe the walles of the prison, that the soule may come into the open light.

6. The liberty of the soule in death may bee set out by another similitude. The world is the Sea; our liues are like to many Gallies at Sea, tost with continuall Tides or Stormes: our bodies

9 shew'd
by ano her
similitude.

are Gally-flaues, put to hard seruice by the great Turke the Diuell, who tyrannically, and by vsurpation, doth forcibly command hard things. Now the soule within, like the heart of some ingenious Gally-flaue, maybe free, so as to loath that seruitude, and inwardly detest that tyrant; but yet so long as it is tyed to the body, it cannot get away. Now death comes like an vnresistable Gyant, and carries the Gallies to the shore, and dissolues them, and sets the prisoners free: And shall this glorious libertie of the soule bee a matter of terrour vnto vs? Had we rather be in captiuitie still?

10 It is
but to put
off our old
clothes.

10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apostle shewes, that death doth nothing else but pull off those ragged garments, and cloath vs with the glorious robes of saluation; more rich then the robes of the greatest

test

test Monarch, 2 Cor. 5. 2, 3. It is true, that the godly haue some kinde of desire to *bee clothed vpon*: They would haue those new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) base ragges. To desire to goe to heauen, and not to die, is to desire to put on our new cloathes, without putting off our old. And is it any grieuance to shift vs, by laying aside our old cloathes, to put on such rich garments? We are iust like such slothfull persons, that loue well to haue good cloathes, and cleane linnen; but they are so sluggish, they are loth to put off their old cloathes, or foule linnen.

11. In the same place, the Apostle compares our bodies to an old mud-walled house, and to a rotten tent; and our estate and heauen, to a most glorious and

Gg 3

Princely

It is but
to remoue
out of an
old house.

Princely palace, made by the most curious workman that euer was, and it is such a building too, as will bee neuer out of repaire. Now for a godly man to die, is but to remooue from a rotten old house, readie to fall on his head, to a sumptuous palace, **2 Cor. 5. 1.** Doth that Landlord doe his Tenant wrong, or offer him hard measure, that will haue him out of his base cottage, and bestow vpon him his owne Mansion house? No other thing doth God to vs, when by death he removes vs out of this earthly Tabernacle of our bodies, to settle vs in those euerlasting habitations, euen into that *building made without hands in heauen*, **Ioh. 14. 2.** **Luke 17.**

12 The seed cast into the ground, is not spoiled.

12. A man that had neuer seene the experience of it, perhaps would haue thought, that the seed cast into the ground, had beene spoiled, because it would rot there; but Nature hauing shewed

shewed the returne of that graine with adnantage, a man can easily be cured of that folly. The Husbandman is neuer so simple, as to pittie himselfe or his seede; he saies not, Alas, is it not pittie to throw away and marre this good seed? Why, brethren, what are your bodies, but like the best graine? The bodies of the Saints are Gods choisest corne. And what doth death more vnto Gods graine, then cast it into the earth? Doe we not belecue our bodies shall rise like the graine, better then euer they were sowed? and are we still afraid?

13. *Paul* saith, he would be dissolved, that hee might bee with *Christ*, *Philip.* 1. 23. In which words he imports two things in death. First, that there is a dissolution of the soule from the body: and secondly, that there is a coniunction of the soule with *Christ*. Now, which is better for

13 Then
we shall
be in *Christ*

vs, to haue the body, or to haue Christ? The same Apostle saith else-where, that they are *confident in this, they had rather be absent from the body, and so be present with the Lord*; then to be present with the body, and absent from the Lord, 2 Cor. 5.7, 8.

Now the true reason why men feare death, is; because they looke vpon the dissolution onely, and not vpon the coniunction with Christ.

14 It is but
to come to
the end of
the Race,
and receive
the prize.

14. In the 1. Cor. 9. 24. our life is compared to a race, and eternall life to a rich prize; not a corruptible, but an incorruptible Crowne. Now death is the end of the race; and to dye, is but to come to the goale or race end. Was euer Runner so foolish, as to be sorrie, that with victorie he was neere the end of the race? And are we afraid of death, that shall end the toyle and sweate and danger of the running; and giue

giue vs, with endlesse applause
so glorious a recompence of re-
ward.

15. In the Ceremoniall Law,
there was a yeere they called the
yeere of *Iubilee*: and this was ac-
counted an acceptable yeere; be-
cause euery man that had lost or
sold his lands, vpon the blowing
of a trumpet returned; and had
possession of all againe; and so
was recovered out of the extre-
mitie in which hee liued before.
In this life we are like the poore
men of *Israel*, that haue lost our
inheritance, and line in a manner
and condition euery way strait-
ned: now death is our *Iubilee*,
and when the trumpet of death
blowes, wee all, that dye, returne
and enioy a better estate, then
euer wee sold, or lost. Shall the
Iubilee bee called an acceptable
time, and shall not our *Iubi-*
lee bee acceptable to vs? *Esay*
61. 2.

15. It is
our *Iubilee*.

16. Death is the day of our
G g 5 Coro-

6 It is the
day of our

Coronati-
on.

Coronation: wee are Heires apparent to the Crowne in this life; yea, we are Kingselect, but cannot bee crowned till death, *2 Tim. 4. 8.* And shall not that make vs loue the appearing of Christ? Is a King afraid of the day of his Coronation?

17. Consider the glory to come.

17. To conclude this first part of Contemplation: If we did seriously set before our eyes the glory to come; could our eyes be so dazeled, as not to see, and admire, and haste to it? Aske *Paul* that was in Heauen, what hee saw; and he will tell you, *Things that cannot be uttered*; Happinesse beyond all language of mortall man. If there were as much faith on Earth, as there is glorie in Heauen; Oh how would our hearts bee on fire with feruent desire after it! But euen this faith is extremely wanting: it is our vnbeleefe that vndoes vs, and fills vs with these seruile and foolish feares.

And

And thus of the Meditations taken from the happinesse wee enjoy by death: which should make vs conclude with *Salomon*, That *the day of Death is better then the day when one is borne.*

Ecc. 7. 1.

CHAP. V.

Shewing the miserie of life in wicked men.

NOW it followes, that I should breake open the miseries of life; the consideration whereof should abate in vs this wretched loue of life.

The miseries of life may be two waies considered: for they are of two sorts; either such miseries, as load the *life of Nature*, or such miseries, as doe molest the very *life of Grace*.

Th. *miseries* that accompany the *naturall life* of man, while he remaines

The miseries of life two wayes considered.

The miseries of a naturall life shewd three waies

remaines in the state of Nature onely, who can recount? I will giue but a briete touch of some heads of them.

Thou
dost full
considera-
tions about
sinne.

1 Thou art
guilty of
Adams sin.

2 Thou
wast con-
cerned in
sin; which
is like a
Leprosie
hard to
cure.

Spread o-
uer thy
whole
soul; for
in thy
soul.

First thinke of *thy finnes*; and so three dreadfull things may amaze thy thoughts. For first, thou art guilty of *Adams sinne*; for *by that man, sinne came in vpon all men*; euent he guilt of his sinne: *Rom. 5. 12.* Secondly, thy nature is *altogether vile and abominable from thy birth, thou wast conceived in sinne*, *Psal. 51. 5.* And this staine and leprosie *bangs on fast vpon thy nature*, and cannot bee cured but by the blood of Christ onely, *Heb. 12. 1.* And this is seated in all the faculties of thy soule. For in thy *Minde*, there is *Ignorance*, and *Impotency* to receiue knowledge; and a naturall *approouing of euill* and errour, rather than the truth and sound doctrine. Those wayes seeme good in thine eyes, which tend vnto death, *1 Cor. 2. 14. Rom. 8. 7. 2 Cor. 3. 5. Pro. 14.*

12. And this thou maiest perceiue by this, that thou art not able to thinke a good thought, but canst goe free, for dayes and weekes, without any holy cogitation; and besides, thy minde is infinitely prone to *swarmes of euill thoughts*, Gen. 6.5.

Againe, if thou behold *thy Conscience*, it is *impure*, *polluted*, *without light*, or *life*, or *glory* in thee; shut vp in a *dungeon*, *excusing* thee in many faults, and *accusing* thee for things are not faults, but in thy conceit: and when it doth accuse thee for sin, it *ragesh* and falleth mad with vnbridled fury and *terrors*, keeping no bounds of Hope or Mercie.

And in thy
Conscience.

Further, if thou obserue *thy Affections*, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are all out of order, and prone to continuall rebellion against God,
ready

And in thy
Affections.

3 Innume-
rable Actu-
al finnes.

ready to bee fired by all the en-
ticements of the World, or the
Diuell, *Gal. 5. 24.* Thirdly, vn-
to these adde thy innumerable
Actuall finnes, which are *more*
then the haire of thy head; mul-
tiplied daily in thought, af-
fection, word, and deed; the
least of them deseruing hell-fire
for euer: thy finnes of *Infancie*,
Youth, *Old age*; finnes of *Omission*
and *Commission*; finnes in *Prospe-*
ritie and *Aduersitie*; finnes at
Home and *Abroad*; finnes of *In-*
firmitie and *Presumption*. If *Da-*
uid looking vpon his sins, could
say, *They haue so compassed me, and*
taken such hold on mee, that I am
not able to looke vp: Oh then, if
thou haddest sight and sense,
how might'st thou much more
cry out of the intolerable bur-
then of them? and the rather, if
thou obserue, that many of thy
corruptions reigne tyrannically,
and haue subdued thy life to
their vassalage, so as thou art in
conty.

continuell flauerie to them.

Thus is thy life infested with these vnspeakeable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou obserue, but how *God* hath *auenged* himselfe vpon them, and what yet *remaineth* vnto thee, how can thy heart sustaine it selfe? For,

1. Thou art a banished man, exiled from *Paradise*, and made to liue without hope to returne thither: The best part of the earth thou shalt neuer enioy.

2. The *earth* is *curst* to thee, and it may bee a wofull spectacle to see all the *creatures* *subject* to *vanitie*, and smitten with the strokes of God for thy sinne, and groaning daily round about thee.

3. Looke vpon thy most miserable *soule*, for there thy minde and conscience liue shut vp with *darkenesse* and *horror*. The *Diuels* haue within thee *strong holds*, and liue

The punishments inflicted vpon wicked men.

1 They are banished from Paradise.

2 The earth curst.

3 Their soules in wofull distress.

lieue intrenched in thy thoughts, Eph. 4. 17. 2 Cor. 10. 5. Thy heart is spiritually dead, and like a stone within thee, Eph. 2. 1. Ezech. 36. 26.

4. And so
their bo-
dies.

4. *Thy body* is wretched through *deformities* and *infirmities*, diuersly noysome to thee with *paines* that grieue thee, either in respect of *labour* or *diseases*, vnto which thou art i^o prone, and there is no part or ioynt of thee, but is lyable to many kinds of diseases, Deut. 28. 31, 22. Gen. 3. 19. And of the labours of thy life, which is but the least part of thy bodily miseries. *Salomon* saith, *All things are full of labour, who can vster it?* and for that reason, life is but a *vanity* and *vexation*, Eccles. 1. 8.

5. And so
their e-
states in
four re-
spects.

5. If thou looke vpon thy *outward estate* in the world, with what fearefull frights may thy heart bee griped? If thou consider

1. Com-
mon
plagues

1. The common, or generall,
or

or *publike plagues* (with which God fights against the world) as wars, famines, earthquakes, pestilence and yeerely diseases, inundations of waters, and infinite such like.

2. The *particular crosses*, with which hee vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, Deut. 28. 15, 16, &c.

2 Particular crosses.

3. The *preterition of God*, restraining many good things from thee, so as thou wantst many of those blessings of all sorts, which yet God doth bestow vpon others, *Esa* 56. 1, 2. *Jeremie* 5. 25.

3 Neglected of God.

4. The *curfings of thy blessings*; when God blasts the gifts of thy *minde*, that thou canst not vse them for any contentment of thy life, or makes thy *prosperity* to be the occasion of thy ruine, *Malach.* 2. 3. *Eccles.* 5. 13. This is a sore euill.

4 Their blessings curfed.

Lastly, consider yet further what

Fearefull
things that
may befall
them.

what may fall vpon thee, in respect of which thou art in daily danger. There are *seas of wrath, which hang ouer thy head*, Iohn 3. 36. and God may plague thee with the *terrors of Conscience*, like Cain, Gen. 4. 14. or with a *reprobate sense*, or the *spirit of slumber*, Rom. 1. 28. Rom. 11. 8. *strong illusions*, 2 Theff. 2. 11. or such other like dreadfull spirituall iudgements: besides many other fearefull iudgements, which thy heart is not able to cōceiue of, as *paine-full diseases* in the body, or an *utter ruine* in thy estate, or good name: but aboue all other things, the remembrance of the *fearefull iudgement of Christ*, and the euerlasting paines of *hell*, with a miserable death, should compell thee to cry out: *O men and brethren, what shall I doe to bee saved, and get out of this estate?*

But because it is my purpose here chiefly to perswade with godly men, and not with naturall men;

men ; and because death it selfe
is no ease vnto such men as liue
in their sins without repentance,
who haue reason to loath life ,
and yet haue no cause to loue
death, I passe from them, and
come to the life of godly men ,
and say , they haue great reason
to loath life, and desire the day
of death.

CHAP. VI.

*Shewing the miseries of godly
men in life.*

NOW *the miseries of the godly
mans life* are of two sorts :
for either hee may consider *what
he wants*, or *what hee hath in life*,
for which he would be weary of
it.

I will giue but a touch of the
first: consider of it ; in this life
there are fixe things, among the
rest we want , and can neuer at-
taine

A godly
man hath
great cause
to be wea-
ry of life,
if he consi-
der,
1 What he
wants.
2 Wh t he
cannot a-
void.
6 Things
euery
godly man

wants
while hee:
lives here
in this
world.
1 The glo-
rious pre-
sence of
God.

taine while we live here.

The first is, the glorious pre-
sence of God; while *the body is*
present, the Lord is absent, 2 Cor.
5. 8. And is not this enough to
make vs loath life? Shall wee
more esteeme this wretched car-
kasse, then our glorious God,
whose presence onely in glory
shall fill vs with eternall delight?
O the vision of God! If we had but
once scene God face to face, wee
would abhorre that absence that
should hinder the fruition of such
vnspokeable beauties, as would
enamour the most secure heart to
an vnquenchable loue.

2 Fellow-
ship with
his best
friends.

The second thing wee want in
life, is *the sweete fellowship with*
our best friends: A fellowship
matchlesse; if we either consider
the perfection of the creatures,
whose communion wee shall en-
ioy; or the perfect manner of en-
ioying it. Who would be with-
held from the congregation of the
first-borne, from the societie with

innumerable Angels, and the spirits
of iust men? Alas! the most of vs
haue not so much as one entire
and perfect friend in all the
world; and yet wee make such
friends as wee haue, the ground
of a great part of the content-
ment of our liues. Who could
liue here, if he were not beloued?
Oh; what can an earthly friend-
ship bee vnto that in Heauen;
when so many thousand Angels
and Saints shall be glad of vs, and
entertaine vs with vnwearied
delight! If wee had but the eyes
of faith to consider of this, wee
would thinke euery houre a yeere
till we were with them.

Thirdly, in this world we want
the perfection of our owne na-
tures: we are but maimed and de-
formed creatures here; we shall
neuer haue the sound vnderstan-
ding of men in vs, till wee be in
heauen; our holinesse of nature
and gifts will neuer bee consum-
mate, till we be dead.

Fourthly,

3 The per-
fection of
his nature.

4. Liberty.

Fourthly, in this world wee want libertie: *Our glorious libertie* will not be had here: a thing which the spirits of the best men haue with much sighing longed after, *Rom. 8. 21, 22.* Oh who would liue in a prison, a dungeon, rather then a palace of royall freedome? It hath beene impliedly shewed before, that we are many wayes in bondage here.

3 Contentment.

Fiftly, we shall euer want here fulnesse of contentment. *If a man liue many yeeres, so that the dayes of his yeeres be many, if his soule be not filled with good, Salomon saith, an untimely birth is better then hee.* And it is certaine, if a man liue a thousand yeeres twice told, hee shall neuer see solid good to fill his heart, his appetite will neuer be filled, *Eccl. 9. 1, 6, 7.* There is nothing in this life can giue a man solid and durable contentment; but a man findes by experience, vanitie, and vexation of spirit, in what hee admires or

loues

loues most: and shall we be so foolish as to forget *those riuers of pleasures that are at Gods right hand?* Psal. 16. vlt.

6 The
Crowne.

6. The sixth thing wee want in this world, is our *Crowne*, and the immortall and incorruptible inheritance bought for vs with the blood of Christ: and shall not our hearts burne within vs in longing after possession? Can we desire still to liue in wants, and to bee vnder age? What shall moue vs, if such an incomparable crowne cannot mooue vs? Wee that sweate with so much sore labour for the possession of some small portion of earth; shall wee, I say, be so sluggish, as not to desire, that this kingdome, which our Father hath giuen vs, might come quickly vpon vs? or are we so transported with spirituall madnesse, as to be afraid to passe through the gate of death, to attaine such a life? What Prince would liue vncrowned, if hee could

could helpe it, and might possesse it without wrong or danger? and what great heire would be grieved at the tydings, that all his lands were fallen vnto him?

CHAP. VII.

*The miseries of a Christian
in respect of God
in this life.*

THus of what hee wants in this life. Secondly, he ought to be as much troubled to thinke *what hee hath*, and cannot auoide while he liues: and thus his life is distressed, and made valouely, either if he respect God, or the *enill angels*, or the world, or himselfe.

Life better
in respect
of God di-
uers waies.

For first, if hee respect God, there are two things should marre the taste of life, and make it out of liking. The first is the *danger of displeasing of God*: who would

would liue to offend God? or
griue his H. Spirit? or any way
to make him angry? Though this
reason will moue little in the
hearts of wicked men, yet it is
of singular force in the heart of
an humble Christian, who as he
*accounts Gods louing kindnesse bet-
ter then life:* so hee findes nothing
more bitter, then that he should
displease God: that God (I say)
who is so *great in maiestie*, and
hath shewed himselfe so *aboun-
dant in mercy* to him. It would lie
as an heauy load vpon our hearts
to thinke of the displeasing of
our best friend; specially if hee
were a great person, or a Prince.
How much more should wee de-
fire to bee rid of that condition
wherein wee may displease *our
good god*; and to be there, where
wee are sure neuer to anger him
more? The second thing that
should make vs looke with lesse
affection vpon life, is, that God
doth continually *croffe vs* in the
H h things

things of this life : The Lord doth of purpose so watch vs, that when hee sees vs settle any contentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if wee consider but diuers *aggravations* about them, as

Eight ag-
gravations
of the mi-
series of
life, in re-
spect of
the corre-
ction of
God.

1. That God will *correct euery* sonne whom hee loueth, none can escape, Heb. 12.7.

2. That a man is vsually most opposed and crossed *in that hee loves best.*

3. That a man shall euer want what hee wisheth, *even in such things as other men doe not want.* There is a secret vexation cleaves vnto mans estate, that their hearts runne vpon such things which cannot be had, but in the callings of other men. The country man praiseth the Citizens life; and the Citizen is full of the praises of the Countrey; and so is therein all men a liking of the calling

callings of other men, with a dislike of their owne, Eccles. 6.

4. That *there is no discharge in that warre*, but that a man must every day looke for crosses. *Every day bath his grieſe*, Eccles. 8. 8. Luke 9. 14. Mat. 6. ult.

5. That God will *not let vs know the times* of our corrections, but executeth them according to the vntchangeable purpose of his owne counsell: so as they come vpon vs *as a snare vpon a bird*. For this reason Salomon saith: *That the misery of man is great vpon him, because there is a time for every purpose, which cannot be auoided, nor can man know beforehand, that which shall be; for who can tell him, when it shall bee?* Eccles. 8. 6, 7, 8. and 9. 12.

6. That *no man knoweth either love or hatred*, by all that is before him. A godly man can haue no such blessings outwardly, but a wicked man may haue them in as great abundance as hee: nor

doth there any misery fall vpon the wicked in outward crosses, but the like may befall the godly. *All things come alike to all: there is one euent to the righteous and to the wicked; to the cleane, and vncleane, to him that sweareth, and to him that feareth an oath; as is the good, so is the sinner.* This, saith Salomon, is an euill among all things that are done vnder the Sunne, that there is one euent vnto all, Eccles. 9. 1, 2, 3.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. *The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet fauour to men of skill, but time and chance happeneth to them all,* Eccles. 9. 11.

8. That besides the present miseries, there are many miseries to come; so as it is an argument to prooue the happines of the dead, that

that they are *taken away from the misery to come*, *Esay 57. 1, 2.* Which should likewise mooue vs to loue life the lesse, because wee know not what fearefull alterations may come, either in our outward estate, or in matters of Religion. What case were wee in, if war should come vpon vs, with all the desolations and terrors that accompany it? What if the pestilence should come againe? or wee bee left in the hands of the violent? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearefull alterations may bee in Religion? And is it not best to bee in heauen, and then are wee safe? Besides, the miseries may fall vpon our owne bodies, or our children, or friends, &c. And these things should abate the loue of life as we respect God.

CHAP. VIII.

*The miseries of life in respect
of euill angels.*

NOW secondly, let vs turne
our eyes to the euill angels,
and then these things may af-
fright vs.

1 The
world full
of Diuels.

1. That they are euery where
vp and downe the world; in the
earth, ayre, seas; no place free.
Those fiery serpents are euery
where, in the wildernesse of the
world. Wee leade our liues here
in the midst of innumerable dra-
gons; yea, they are in the most
heauenly places in this life: the
Church is not free from them. A
man can stand no where before
the Lord, but one diuell or other
is *at his right hand*, Eph. 2. 2. and
6. 12. Zac. 3. 1. Job 1. And sure,
it should make vs like the place
the worse, where such foule spi-
rits are: the earth is a kind of hell
in

in that very respect.

Secondly, it should more trouble vs, that we must of necessity enter into the *Conflict with the diuels*, and their temptations, and to bee buffeted and gored by them.

2 Our conflict with diuels.

A man that knew he must go into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousandfold, to *wrestle with flesh and blood*, then with these *Principalities and Powers*, and *spirituall wickednesses*, and *great Rulers of the world*, Ephes. 6. 12.

3 Their subtilty & cruelty.

Thirdly, besides, it addes vnto the distresse of life, to consider of the *subtiltie* and *cruelty* of these diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roaring Lyons*, seeking whom they may deuoure. Though these things will little moue the hearts of wicked men; yet vnto the godly minde,

the temptations of life are a grievous burthen. Thus much of euill angels.

CHAP. IX.

*The misery of life in respect
of the world.*

THirdly, consider but what the world is, in which thou liuest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer to giue thee. First, for the apparant miseries:

9. Apparent
miseries of
life in this
world.

1 Like a
wildernes.

2 Like
EGYPT.

1. It is exquisitely like a *wildernes*; no man, but for innumerable wants, liues as in a desert here.

2. It is a true *Egypt* to the godly; it continually imposeth hard taskes, and seruile conditions. Life can neuer bee free from grievous burthens and inexorable

exorable molestation.

3. This world is verily *like Sodom*, full of generall and vnspeakeable filthinesse: *All the world lyeth in wickednesse*; scarce one *Lot* to bee found in a whole Cittie, or Parish. If God would seeke but five righteous men, that are truly or absolutely godly, they are not to bee found in the most assemblies in the world; nay, in the Church too.

3 Like Sodom.

4. Yet more; this world is a very *Pest-house*, spiritually considered. Euery man that a godly man comes neere, hath a mischieuous plague-fore running vpon him, yea, the godly themselves are not without this disease: so as there is a necessity, as it were, to infect, or be infected, still in all places, or companies. Oh who would loue to liue in a Pest-house, that may dwell in a place for euer free from all infection?

4 Like a Pest-house

H h 5

Yet

5. Like a
very Gol-
gotha.

In this
world the
dead bury
the dead.

5. Yet more, this World why, it is a very *Golgotha*, a place of dead men; wee liue amongst the Graues: almost all wee see, or haue to deale with, are but mer truly dead. Alas, what should wee reckon of the life of men carkasses, when their soules are dead, and both soule and body sentenced to eternall death? Almost all that we meete with, are malefactors, vnder sentence, ready to bee carried to execution, the wrath of God hanging ouer their heads, and vnquencheable fire kindled against them; and shall we bee so besotted, as to loue the dead more then the liuing? or the society of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God in their Palace of endlesse and matchlesse blisse?

6. It hates
vs.

6. Why should wee loue the World that *hateth vs*, and casteth vs off, as men *dead out of mind*.

Ar

Are we not crucified to the world? Galat. 6. 14. and doe not wicked men hate vs, and enuy vs, and speake all manner of euill sayings of vs, because we follow good? The World loves her owne, but vs it cannot loue, because we are not of this world. Can darknesse loue light? or the sonnes of Belial care for the sonnes of God? In this world wee shall haue trouble; and if wee found not peace in Christ, wee were of a *most miserable*, Ioh. 15. 19. Eccles. 4. 4. Ioh. 17. 14. 2 Cor. 6. 17. Ioh. 16. 33. And if they hate vs for well-doing, how will they triumph, if our feete do but slippe? Wee should desire death, euen to bee deliuered from the feare of giuing occasion to the world to triumph, or blaspheme in respect of vs. Yea, so extreme is the hatred of the World, that a *iust man may perish in his righteousness*, when a wicked man prolongs his dayes in his wickednesse, Eccles. 7. 17, & 8. 4.

7 It will
not helpe
vs, if wee
bee
in miserie.

7. Do we fall into any speciall miserie in this world? why, behold the teares of the oppressed, and there is none to comfort them. Wee are either not pittied, or not regarded: or the compassion of the world is like the morning dew, it is gone as a tale that is told; our misery will last, but there will soone bee none to comfort vs. Miserable comforters are the most that can bee had in the world, and for this reason *Salomon praised the dead, that are already dead, aboue the liuing, that are yet alive, Eccles. 4. 1, 2.*

8 Euery
Christian
hath some
speciall
misery.

8. There is vsually no Christian, but in this world hee hath some speciall misery vpon him, either pouerty, or debt, or disease in his body, or the like, &c.

6. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to vs. Now who would tarry behind them, or esteeme of this world, when they

are

are gone from vs ?

And thus much of the apparent miseries of this world.

CHAP. X.

The vanities of the seeming felicities of the world.

NOW it followeth, that I should intreat of the vanities that cleaue to the seeming felicities of the world, and proue that there is no reason to bee in loue with life for any respect of them.

The best thing the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beauty, Friends, Wit, Children, Acquaintance*, and the like. Now there be many things which apparently proue, there can be no sound contentment, or felicity in these: For,

1. All things bee full of labour,

What the seeming felicities of the world are.

Fifteen arguments
to prooue
the vanity
of the best
worldly
things.
1 All full
of labour.

2 A small
portion
that is at-
tained.

3 Men can-
not agree
about the
good that
is in them,
which
should be
best.

bour, who can vtter it? *Ecclesi.*
astion 18. Men must gaine the
blessing of the earth with the
sweate of their browes: there is
seldome any outward blessing,
but it is attained, with much dif-
ficulty, paines, or danger, or
care, or griuance some way.

2. How small a portion in
these things can the most men
attaine? If the whole world
were possessed, it should not
make a man happy; much lesse
those small parcells of the world,
which the most men can attaine,
Ecclesi. 1. 3.

3. It is manifest, men cannot
agree about the chiefe good in
these things. Life is therefore ap-
parently vaine in respect of these
things, because there are almost
infinite proiects, and variety of
opinions: and in all these suc-
cessions of ages, no experience
can make men agree to resoule
which of these things haue fel-
icity in them. Who knowes what

is good for a man in this life, all the daies of his vaine life, which he spendeth as a shadow? *Eccles.* 6.12.

14. In all these things here is *nothing now*, but it hath beene; the same or the like to it. Now things that are common, are out of request, *Eccles.* 1.9, 10. and 3.15.

4. Nothing

5. *The world passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the care with hearing.* If a man live many dayes, his soule is not filled with good; the desire after these things will vanish; men cannot loue them still: Our life is spent in wishing for the future, and bewailing of the past; a loathing of what wee haue tasted, and a longing for what wee haue not tasted: which, were it had, would neuer more satisfie vs then that wee haue had. Hence it is that men weary themselves in seeking of variety of earthly things; and

5 The desire after these things will not last.

and yet cannot bee contented. The vexation that cleaues vnto them still, breeds loathing. We are like men that are Sea-sicke, that shift from roome to roome and from place to place, thinking to finde ease; neuer considering, that so long as the same Seaes swell, and winds blow, and humors are stirred, alteration of place will not profit. So it is with vs; so long as wee carry with vs a nature so full of ill humours, and that the pleasures of the world haue so much vanity in them, no change of place, or delights can satisfie vs: *Seeing there are many things that increase vanity, what is man the better? Eccles. 6. 13.*

6 Their
nature is
vaine.

6. How can these earthly things satisfie, when the nature of them is so vile and vaine? They are but *blasts*; a very *shadow* which is something in appearance, but offer to lay hold vpon it, thou graspest nothing. *Man walketh*

walketh in a vaine shadow, and disquieteth himselfe in vaine. He that loneth siluer, shall not bee satisfied with siluer, Eccles. 1.9. Psal. 39.

7. Besides, there is a snare in all these earthly things; they are like pitch to defile a man; there is euer one temptation or other lodged vnder them; and the fruition of them, and desire after them, breede many noisome lusts in the soule, 1. Tim. 6.6.

8. These outward things are also vncertaine, & transitory. Riches haue wings, & will suddenly fly away: and Fame is but a blast: and the glory of man is but as the flower of the field, which is to day, and to morrow withered. The fashion of this world passeth away: and at the last day they shall bee burnt and consumed in the fire: I meane these senselesse things, we now set our hearts vpon, Esa. 40. 6. 1. Cor. 7. 31.

9. There is no support in these things, in the euill day they cannot helpe

7. The amitie of the world is the enmity with God.

8 All subject to vanity or violence.

Ma. 6. 19, 20.

They may be lost at the very seate of iudgement Eccl. 3. 16, 18. & 4. 1,

9 They will not helpe vs in the euill day.

helpe vs, when the *houre of temptation* comes vpon vs.

10 The
loue of
them is
damnable.

10. A man may damne his owne soule by too much liking of these things: the abuse of them may witnesse against men in the day of Christ: *Iam. 5. 1.* and *Phil. 3. 19.*

11 One
condition
to all.

11. In these things there is *one condition to all; as it falleth to the wise man, so it doth to the foole,* Eccles. 2. 14.

12 God
will dispose

12. All things are subiect to Gods vnauoidable disposing. Let man get what hee can, yet God will haue the disposing of it; and whatsoener God shall doe, it shall abide; to it can no man aide, and from it can no man diminish, *Eccles. 3. 1.*

13 A man
may want
an heart to
use them.

13. A man may haue all abundance of these things, and yet not haue a heart to use them. *Enith is so set in the hearts of the sonnes of men, and such madnesse cleaues vnto them,* that they cannot take the contentment of the things they haue;

haue; and so they bee worse then
an untimely fruite, Eccles. 6. 1, 7.
and 9. 3.

14. Every day hath his euill; and
afflictions are so mingled with
these outward things, that their
tas e is daily marred with bitter-
nesse which is cast into them; no
day without his griefe: and vsu-
ally the crosses of life are more,
then the pleasures of liuing; so as
they that reioyced, ought to bee as
though they reioyced not.

14 The e-
uils of life
euer ming-
led with
them.

15. Lastly, if all these confi-
derations may not suffice, then
remember that thou art mortall;
thy life is short, it passeth as a
dreame, it is but as a span long, thy
dayes are few and euill; all these
things are clogged with a neces-
sity of dying. Life was given
thee with a condition of dying,
Gen. 47. 9. Iob 14. 1. Thy life
passeth like the winde, Iob 7 7.
Yea, our dayes consume like
smoake, Psal. 102. 3. All flesh is
grasse, Esa. 40. 6. And hence arise
many

15. Thou
art mortall

Our mortality ag-
grauated
by 4. con-
siderations
1 All thou
hast is but
the prouisi-
on of a Pil-
grim.

2 Thy
death is
vncertaine.

3 When
thou diest
all will bee
forgotten.

many considerations deduced
from the head of our mortalitie:
For,

1. All these things are but the
necessaries of thy Inne: Thou art
a *stranger* and a *pilgrim*, and canst
enjoy them but as a passenger;
thou *canst carry nothing out of this*
world, but in all points as thou cam-
est into the world, so must thou goe
hence, Eccles. 3. 13, 14, 15.

2. The time, place, and manner
of thy death is vncertaine: there
is no time nor place, but man
may dye in it; the Court, the
Church, the Campe: yea the ve-
ry wombe is not excepted. There
is but one way to come into the
world, but there are a thousand
wayes to goe out; and therefore
the possession of all things is
wonderfull vncertaine.

3. When thou diest, all will be
forgotten, there is no more re-
membrance of *former things*, nor
shall there bee any remembrance of
things which are to come, with those
that

that shall come after, Eccles. 1. 11.
That which was, in the dayes to
come shall bee forgotten. Yea,
a man shall bee forgotten in the
Citie where hee hath done right,
Eccles. 8. 10. For this very rea-
son Salomon hated life, Eccles. 2.
17.

4. When thou diest, thou shalt
die either without issue, or leaue
children behind thee. If thou dye
without issue, how hast thou
beene infatuated in seeking these
outward things with so much
care and toile, and couldest neuer
say to thine owne soule, For whom
doe I trauell, and defraud my selfe of
pleasure? Thou gatherest these
things, and knowest not who shall in-
ioy them, Eccles. 4. 8. If thou die
and leaue issue, thou mayest bee
frighted and amazed with one
of these things. For either thou
mayest be despised while thou livest,
of those for whom thou endurest sore
travell, so as they that shall come af-
ter thee, doe not reioyce in thee, Ec-
cles.

4 Thy case
in death,
whether
thou dye
with, or
without
issue.

cles. 4. 15, 16. Or else thou mayest leaue the fruit of thy labours to a foole, or a wicked wretch. For who knoweth whether hee that shall rule ouer thy labours, shall be a wise man or a foole? This very consideration made Salomon hate all his labour which hee had taken vnder the Sunne; and he went about to make his heart despaire of all his labours, that hee should vse all his wisdome and knowledge for attaining of great things, and yet might bee in danger to leaue all for a portion to him that hath not laboured in wisdome: and all that is vexation of spirit, Eccles. 2. 18. to 24. Or else thou mayest beget children, and thy riches perish before thy death, and then there is nothing in thine hand to leaue them Eccles. 5. 14.

CHAP.

CHAP. XI.

*The miseries of life, in respect
of our selves.*

THUS haue wee cause to be wearie of life, in respect of God, the euill angels, and the World. Now if there were none of these to molest vs, yet man hath enough in himselfe to marre the liking of this present life. For,

1. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in thee: thou art vnder cure indeed, but thou art not sound from thy sore, thou art *Lazarus* still. This very consideration made *Paul* wearie of his life, when hee cryed out, *O wretched man that I am! who shall deliuer mee from this body of death?* Rom. 7. And if in this respect we be not of *Pauls* mind, it is because wee want of *Pauls* good-

The causes
in our
selues: why
we should
not be in
loue with
life: as,
1 The re-
mainders
of corrup-
tion of na-
ture.

Which is
the more
griuous.

goodnesse and grace. And thus corruption of nature is the more griuous, if wee consider either the generality of the spreading the infection, or the incurablenesse of it, or the ill effects of it.

1 Because
it is spread
ouer vs.

For the first, this is a leprosie that spreads all ouer. There is no sound part in vs, our mindes, our memories, our wills and affections: yea our very consciences are still impure within vs: there is no good nature in vs in any one faculty of our soules, but there is a miserable mixture of vile infection.

2 Because
in vs incurable.

Secondly, this is the worse, because this is incurable. There lieth vpon vs a very necessity of sinning, wee cannot but offend. Of the flesh it is well said, I can neither liue with thee, nor without thee. The flesh is an inseparable ill companion of our liues, wee can goe no whithe-
auoide it, &c.

Thirdly,

Thirdly, if wee consider but
me of the effects of this corrup-
tion in vs: as

3.
4. Effects
of corrup-
tion of na-
ture in vs.
1. Civil war
within vs.

1. The ciuill warre it causeth
our soules: there is no busi-
esse can bee dispatched, that
concernes our happinesse, with-
out a mutiny in our owne hearts.
The flesh is a domestical Rebel,
that daily lusts against the Spi-
rit, as the Spirit hath reason to
fight against the flesh, Galatians
5. 17.

2. Insuffici-
encie for
our calling

2. Secondly, the insufficiency
breeds in vs for our callings.
The greatest Apostle must in
this respect cry out, Who is suf-
ficient for these things? Though
Gods worke bee all faire worke,
yet wee see that euery man is ex-
tremely burthened with the
effects and mistakings, and in-
sufficiencies which befall him
in his course of life.

3. A stirring
kinde of
madnesse.

2. It workes a perpetuall mad-
nesse in the heart of a man, in
some respects worse then that of

i I

some

some lunatickes: For they are mad at some times of the yeere, onely, or chiefly: but man is seldom, or neuer free from this inward madnes of heart. *Solomon* saith, *The heart of the sonnes of men is full of euill, and madnesse is in their hearts while they liue, and after that they goe to the dead.* Now this madnesse appeares in this, that men can neuer bring their hearts to a settled contentment in the things they enioy, but death comes in vpon them, before they know how to improve the ioy of their hearts in the blessings they enioy, whether temporall or spirituall. This vile corruption of nature diffuseth gall into all that a man possesseth; so as it marreth the taste of every thing.

4. Swarms
of euill
thoughts
and actions

4. It fills our hearts and liues with innumerable euils; it engenders, and breeds infinitely swarms of euill thoughts, and desires, and abundance of sinne

in mens lines and conuerſations,
ſo as godly *David* cries out; *In-*
numerable evils haue compaſſed me
about, and I am not able to looke vp.
They were more then the haireſ
of his head, therefore his heart
failed him, *Pſal. 40. 12.*

5. It is continually madnes, to be-
tray vs to Satan and the world,
in all the occaſions of our life.

9. It will play the Tyrant, if
it get any head: and leade vs
captiue, and giue wretched
lawes to the members: yea, eue-
ry ſinne, which is the brat bred
of this corruption, like a fury
to fright and amaze vs: there is
a very race of diuels bred in vs,
when Satan and the fleſh inge-
nder together in vs.

2. And as wee are thus misera-
ble in reſpect of the remainders
of corruption, ſo are we in reſpect
of the remainders of the puniſh-
ment of ſinne vpon our ſpirits:
Our hearts were neuer fully free
ſince the firſt tranſgreſſion, our

2. In re-
ſpect of
the re-
mainders
of the pu-
niſhment.

minds are yet full of darkenesse; that euen godly men do seriously cry out, They are but as beasts; they haue not the vnderstanding of men in them: And in many passages of life they carrie themselves like beasts, Psalme 32. 9. Eccles. 3. 18. The ioyes of Gods presence are for the greatest part kept from vs: our consciences are still but in a kinde of prison: when they goe to the seate of iudgement to giue sentence in any cause, they come forth with fetters on their legs, as prisonersthemselues; besides the many personall scourges light vpon our soules in this life.

3. If wee respect the condition of our bodies,

3. Lastly, the very condition of our bodies should not bee ouerpleasing to vs: our deformities, and infirmities, & the dangers of further diseases, should tire vs out, and make vs account it no louely thing to *bee present in the body, while wee are absent from the Lord.* And thus of the mil-
ries

ries of our lines also. Now it remaines that I should proceede to the second sort of contemplations, that is, those that *are remoouals*: namely, such meditations as take off the obiections, which are in the hearts of men.

CHAP. XII.

*Comforts against the paine
of Death.*

T Here are in the minds of all men certaine *Obiections*, which if they could be remooued, this feare of Death would bee stocked vpon by the very rootes. I will instance in some of the chiefe of them, and set downe the answer to them.

Some men say, they should not bee afraid of death, considering the gaine of it, and the happinesse after death, but that they are afraide of the *paine* of dying:

Ob. 1.

It is the difficulty of the passage troubles them.

Sol.

For answer hereunto, diuers things would bee considered of, to shew men the folly of this feare.

Two reasons to shew the folly of men, in pretending the feare of the paine of death,

First, thou likest not death, because of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it: And shall death doe so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the Cure?

Secondly, there is difficulty in getting into an Haven. Hadst thou rather bee in the tempest still, then put into the haven?

Thirdly, thou likest not death, thou sayest, for the paine of it, Why then likest thou life, which putt thee to worse paine? Men obiect not at the paines of life, which they endure without death. There is almost no man, but hee hath endured worse paines

paines in life, then he can endure in death, and yet we are content to lone life still: Yea, such is our folly, that whereas in some pains of life wee call for death to come to our succours; yet when wee are well againe, we loue life, and loath death.

4.

Fourthly, wee are manifestly mistaken concerning death; for the last gaspe is not death. To liue, is to dye; for how much wee liue, so much we die: euery step of life, is a step of death. He that hath liued halfe his dayes, is dead the halfe of himselfe. Death gets first our infancie, then our youth, and so forwards: All that thou hast liued, is dead.

Fiftly, it is further euident, that in death there is no paine; it is our life that goeth out, with paine. Wee deale herein, as if a man, after sicknesse, should accuse his health of the last paines. What is it to be dead? but not to bee in the world. And is it any

5.

paine to bee out of the world? Were wee in any paine before we were borne? Why then accuse we death, for the paines our life giues vs at the parting? Is not sleepe a remembrance of death?

Sixthly, if our comming into the world be with teares: is it any wonder, if our going out bee so too?

Seuenthly: besides, it is euident that wee make the passage more difficult, by bringing vnto death a troubled and irresolute minde: It is long of our selues there is terrour in parting.

Eightly, consider yet more the humours of the most men. Men will suffer infinite paines for a small liuing, or preferment here in this world: yea we see, soldiers for a small price will put themselves into vnspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of advantage to themselves. Will men kill themselves for things of no value; and yet be afraid of a little pain to be endured, when such a glorious estate is immediately to be enjoyed in heaven?

Ninthly, let no man pretend the paines of death; that is but a figge-leave to cover their little faith: For they will languish of the Gout, or Stone, a long time, rather then die one sweet death with easiest conditions possible.

Tenthly, if none of these will perswade, yet attend, I will shew thee a mystery: Feare not the paines of death: for first, death is terrible, when it is inflicted by *the Law*; but it is easie, when it is inflicted by *the Gospel*: the *Curse* is taken off from thee; thou art not vnder the Law, but vnder Grace: And besides, for this cause did Christ die a terrible and a cursed death, that every death

9.

10.

1.

2.

might be blessed to vs. And further; God, that hath greatly loved thee in life, will not neglect thee in death: *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terror of death, but this Text of the Apostle? *Thanks be to God, that hath given vs victory through Iesus Christ.* Hee hath pulled the sting out of Death. *O Death, where is thy sting?* 1. Cor. 15. 55.

3.

Lastly, thou hast the Spirit of Christ in thee, which wil succour and strengthen, & ease thee, and abide with thee all the time of the combate. Why should wee doubt of it, but that the godly dye more easily then the wicked? Neither may wee guesse at their paine, but the pangs vpon the body: for the body may bee in grievous pangs, when the man feels nothing, and the soule is at sweete ease, in preparing it selfe to come immediately to the sight of God.

CHAP. XIII.

*Comfort against the losse of the
body in death.*

OH! but in death a man is destroyed, hee loseth his body, and it must bee rooted in the earth. Ob.

Sol. 1. It hath bin shewed before, that *the separation of the soule from God*, is properly Death; but *the separation of the soule from the body*, is but the *shadow of Death*: and wee haue no reason to bee afraid of a shadow. 1.

2. The body is not the man: the man remaines still, though hee bee without the body. *Abraham, Isaac, and Iacob*, are proued to be liuing still, by our Saniour Christ, though their bodies were consumed in the earth; and God was their *God* still. It is true, Death seizeth on thy body; but a Christian, at the most, suffers but. 2.

but *aliquid moris*, a little of death.

Death is like a *Serpent*; the *Serpent* must eate dust: now death therefore can feed vpon no more but our dust, which is the body, it cannot touch the soule: whereas wicked men suffer the whole power of death, because it seizeth both vpon body and soule too; and in their case onely it is true, that death destroyes a man.

3. Grant that we lose the body in death, yet that ought not to be terrible; for what the body is, it hath beene before shewed: It is but a *Prison* to the Soule, an *old rotten House*, or a *ragged Garment*; it is but as the Barke of a Tree, or the Shell, or such like: now what great losse can there be in any of these?

4. This separation is but for a *time* neither; we doe not for euer lose the body, we shall haue our bodies againe, they are kept safe for vs till the day of Christ. Our
 graues

of
ser-
ath
ore
dy,
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ole
fei-
oule
it is
an.
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ody
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Our
ues

graues are Gods Chests, and hee makes a precious account of the bodies of his Saints, they shall be *raised up againe at the last day.* God will giue a *charge to the earth to bring forth her dead*, and make a true account to him, *Reuel. 20.* And God hath giuen the assurance of this, not onely in his Word, by promising it, but in his Sonne, *whom hee hath raised from the dead.* If any say, What is that to vs, that Christs body is raised? I answer, it is a full assurance of the safety, and of the resurrection of our bodies: for Christ is our Head. Now cast a man into a Riuer, though all the body bee vnder water, yet the man is safe, if the head be aboue water; for the head will bring out all the body after it. So it is in the body of Christ: though all wee sinke in the riuer of death, yet our Head is risen, and is aboue water, and therefore the whole body is safe.

5. It should yet more satisfie vs, if we thoroughly consider that wee shall haue our bodies againe much better then now they are. Those *vile bodies* wee lay downe in death, shall be restored againe vnto vs *glorious bodies*, like the body of Christ now glorified, *Philippians 3. 21.* And therefore death loseth, by taking away our bodies; wee haue a great victory over death: The graue is but a furnace to refine them, they shall come out againe *immortall and incorruptible.*

CHAP. XIII.

The desire of long life confused.

Ob.

OH! but if I might, liue long, I would desire no more: If I might not dye till I were fiftie or threescore yeeres old, I should bee contented to dye then.

Sol. There are many things may shew the vanity and folly of men, in this desire of long life: For,

1. If thou art willing to die at any time, why not now? Death will be the same to thee then, it is now.

2. Is any man angry and grieved when hee is at the Sea in a Tempest, because hee shall be so quickly carried into the Haven? Is he displeased with the wind, that will soone set him safe in the Harbour? If thou beleeeue that death will end all thy miseries, why art thou carefull to deferre the time?

3. Till thy debt be paid, time will not ease thee, thy care will continue, and therefore thou wert as good pay at the first, if thou be sure it must be paid at all.

4. In this world there is neither young nor old. When thou hast liued to that age thou desirest, thy time past will be as nothing

Nine arguments to shew the vanity of men in deferring to liue long.

2.

3.

4.

thing. Thou wilt still expect that which is to come; thou wilt bee as ready to demand longer respite then, as now.

5. What wouldst thou tarry here so long for? There will bee *nothing new*, but what thou hast tasted; and often drinking, will not quench thy thirst: thou hast an incurable drop sic in thy heart, and these earthly things haue no abilitie to fill thy heart with good, or fatishe thee.

6. Wouldst thou not iudge him a fool, that mournes because hee was not aliue an hundred yeeres agoe? And thou art no better: thou mournest, because thou canst not liue an hundred yeeres hence.

7. Thou hast no power of the morrow, to make it happy to thee. If thou die young, thou art like one that hath lost a Die, with which he might as well haue lost as wonne.

8. Consider the proportion of
time

time thou desirest to thy selfe, reckon what will bee spent in sleepe, care, disgrace, sicknesse, trouble, wearinesse, emptinesse, feare; and vnto all this adde sinne: and then thinke, how small a portion is left of this time, and how small good it will doe thee. What can that aduantage thee with such mixtures of euill? It is certaine, to liue long, is but to be long troubled; and to die quickly, is quickly to be at rest.

9. Lastly, if there were nothing else to be said, yet this may suffice, that there is no comparifon betweene *time* and *eternity*. What is that space of time to eternitie? If thou *loue life*, why dost thou not *loue eternall life*? as was said before.

CHAP. XV.

*Of them that would linc
to doe good.*

Ob. 4.

Sixe rea-
sons a-
gainst
their
pretence,
that
would linc
long to do
good as
they say.

B Vt I would linc long to doe
good, and to doe God ser-
vice, and to benefit others by
mine example.

Sol. First, search thine owne
heart: it may be, this pretence of
doing good to others, is plea-
ded onely, because thou wouldest
further thine owne good. Thou
wouldest not seeke the publike,
but to finde thine owne parti-
cular.

2.

2. God that set thee to do his
worke, knowes how long it is fit
for thee to bee at the same; hee
knowes how to make vse of the
labors of his workmen: Hee will
not call thee from thy work, till
it bee provided to dispatch his
businessse without thee.

3.

3. It may be, if thou bee long

at thy worke, thou wouldest marre all; thy last workes would not bee so good as thy first: it is best to giue ouer, while thou doest well,&c.

4. If God will pay thee as much for halfe a day as for the whole, art thou not so much the more to praise him?

5. It is true, that the best comfort of our life here, is a religious conuersation: but thy Religion is not hindered by going to heauen, but perfected. There is no comparison betweene thy goodnesse on earth, and that in heauen. For though thou mayest doe much good here; yet it is certaine, thou doest much euill here too.

6. Whereas thou perswadest thy selfe, that by example thou mayest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one be healed. It is but to tempt God
to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If diuers fresh waters fall into the sea, what doth that to take away the saltnesse of the sea? No more can two or three *Lots* reforme a world of Sodomites,

CHAP. XVI.

*Why men may not make away
themselves, to be rid
of the miseries
of life.*

Ob. 5. **B** Vt then it seemes by this, that it were a mans best course to take away life, seeing so much euill is in life, and so much good to bee had in death.

Sol. 1. I thinke, the most of vs may bee trusted of that danger. For though the soule aspire to the

the good to come, yet the body tends vnto the earth, and like an heanie clog weighs men downe-wards.

1. That is not the course; wee must cast the world out of our hearts, not cast our selues out of the world. It is both *unseemely* and extreimley *unlawfull*. It is *unseemely*: for it is true, wee ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battell. Thou art Gods fouldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. When Christ the great Captaine sounds a retrait; then it is honorable for thee to giue place. Besides, thou art Godstenant, and doest hold thy selfe as a tenant at will: the Landlord may take it from thee, but thou canst not without disgrace surrender at thy pleasure; and it is extreme slothfulnesse to hate life, onely for

2 Against
selfe-mur-
ders.

for the toyles that are in it. Secondly, and as it is vnseemely, so it is *unlawfull*, yea *damnable*. It is *unlawfull*: for the souldier that runnes away from his Captaine, offends highly; so doth the Christian that makes away himselfe: and therefore the commandment is not onely, *Thou shalt not kill other men*, but generally, *Thou shalt not kill*, meaning neither thy selfe, nor other men. Besides, wee haue no example in Scripture of any that did so, but such as were notorious wicked men, as *Saul*, *Achitophel*, *Judas*, and the like. Yea, it is *damnable*: for hee that leaueth his worke before God calls him, loseth it, and besides incurres eternall death. As the souldier that runneth away, dyeth for it, when he is taken: so the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, *being himselfe*.

C H A P.

CHAP. XVII.

*Why we should not bee troubled
to part with our friends.*

Might some other say, I Ob.
could more willingly dye,
but mee thinkes, It is grie-
uous vnto mee to part with
friends and acquaintance; I can-
not willingly goe from my kind-
red and my familiars; life is
sweete in respect of their pre-
sence and loue and socie-
tie.

Sol. It is true, that vnto some
minde this is the greatest con-
tentment of life of any thing;
but yet many things must bee
considered: For,

First, amongst 100. men,
scarce one can by good reason
pleade that, I meane, cannot say
that hee hath so much as one
sound friend in the whole world,
worthy to bee reckoned, as the
stay

4.

6 Reasons
about part-
ing with
our friends
in death.

stay of his life.

Secondly, those that can plead felicitie in their friends, yet what is it? one pleasing dreame hath more in it, then a moneths contentment which can bee reaped from thy friends. Alas, it is not the thousandth part of thy life, which is satisfied with delight from them.

3. Thou seest thy friends drop away from thee from day to day; for either they dye, or they are so farre remooued from thee, that they are as it were dead to thee; and sith they are gone, who would not long to goe after them?

4. The friends that are left, are not sure to thee: men are *mutable* as well as *mortall*; they may turne to bee thy foes, that now are dearest to thee: or if they fall not into tearmes of flat enmitie, they may grow full and wearie of thee, and so carelesse of thee.

5. If

of God by louing them, and heapest vp wrath vpon thine owne soule, by lining in them. But say, thy pleasures be *lawfull* in themselves: yet consider,

First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleasures can bee. No pleasure at once, euer lasted so long as the fit of an Ague.

2. Thou forgettest, what end they may haue: For thy pleasures may goe out with gall. For either shame, or losse, or euill sicknesse may fall vpon thee: or if not, yet thine owne heart will loath them; as they are *vainety*, so they will prooue *vexat[i]on of spirit*: Thou wilt be extremly tyred with them.

3. Thou art farre from giuing thy life for Christ, that wilt not forgoe the superfluity of life for him.

4. That in thy delights thou shewest the greatest weaknesse;

so as thou maist say of *Laughter*,
Thou art mad, Eccles. 2. 2.

5. That death doth not spoile
 thee of pleasures; for it bringeth
 thee to the pleasures that are at
 Gods right hand for euermore, *Psal.*
16. vlt.

CHAP. XIX.

*Why wee should not be loth
 to leaue the honours of
 the world.*

Ob. 9.

9. **I**F any other object the
 lothnesse to leaue his
 honours, or high place in the
 world: I may answer diuers
 things.

Sol. I.

First ob-
 seruation
 about the
 honours of
 this world

1. Why shouldest thou be
 so in loue with the honours of
 this world, if thou but consider
 how small the preferment is, or
 can be? the whole earth is, but as
 the full point and center, in com-
 parison with the circumference

of the whole world besides.

1.

1. Now in true iudgement, it is almost impossible to discern, how a man should rise higher in a Center. If thou hadst all the earth, thou wert no more exalted, then to the possession of a full point; a little spot in comparison: and therefore how extremely vaine is thy nature, to be affected with the possession of lesse then the thousand thousandth part of a little spot, or point?

2.

2. Consider seriously the thralldome, which thy preferment brings thee vnto: Thou canst not liue free, but still thou art fettered with the cares, and feares, and griefes that attend thy greatnesse. There is little difference betweene thee and a prisoner, saue that the prisoner hath his *fetters of Iron*, and thine are of *Gold*; and that his fetters binde his *body*; and thine thy *minde*: He weares his fetters on his *legs*, and thou thine on thine

head; and in this thou art one way lesse contented then some prisoners: for they can sing for ioy of heart, when thou art dejected with the cares and griefes of thy minde: If thou hadst a *Crowne*, it were but a *Crowne of thornes*, in respect of the cares it would put thee to, &c.

3.

3. Say thou shouldst get neuer so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserve thy selfe in any certainty from the losse of all thou enjoyest. If thou wert as high as the top of the *Alpes*, thou canst not get such a place, but the clouds, winds, stormes, and terrible lightnings may find thee out, so as thou wouldest account the lower ground to be the safer place. Thou standest as a man on the top of a pinacle, thou canst not know, how soone thou maiest tumble downe, and that fearefully.

4. 16

4. If thou shouldest bee sure to enioy the greatnesse of place in the world, yet thou art not sure to preferue thine honour; for either it may bee blemished with vniust aspersions, or else some fault of thine owne may marre all thy prayes: *For as a dead Flye may marre a whole Boxe of Oyntment, so may one sinne thy glory, Eccl. 10. 1.*

4.

5. Thou lovest no honour by dying: for there are *Crownes of Glory* in Heauen, such as shall *neuer wither*, nor bee *corrupted*; such as can neuer bee held with care or enuy, nor lost with infamie.

5.

CHAP. XX.

*Why it should not trouble vs to
part with riches.*

Ob. 10. 10. **I**F thou bee infected with the loue of riches, and that thou art loth to dye, because thou wouldest not be taken from thy estate and outward possessions; then attend vnto these considerations.

Sol. 1.

1.

Seven mo-
tiues to
leauē the
loue of
riches.

2.

3.

1. Thou camest *naked into the world*; and why should it grieve thee to *goe naked out of the world*?

2. Thou art but a Steward of what thou possessest: and therefore why should it grieve thee to leauē, what thou hast employed, to the disposing of thy master?

3. Thou hast tried by experience, & found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadst all the pearls

of

of the East, and wert master of all the mines of the West, yet will not thy heart bee filled with good: by heaping vp of riches, thou dost but heape vp vnquietnesse.

4. *Riches haue wings*: thou maist liue to lose all, by fire, or water, or theeves, or suretiship, or iniustice, or vnthrifty children, or the like.

5. They are *riches of iniquitie*. There is a snare in riches, and nets in possessions; thy gold and siluer is limed vs, or poysoned. It is wonderfull hard, and in respect of men, impossible for thee to be a rich man, but thou wilt be a sinfull man, especially if thy heart bee growne to loue money, and haste to bee rich.

6. Thou must leaue them once, and therefore why not now? Thou canst not enioy them euer, and therefore why shouldest thou trouble thy heart about them?

7. By death thou makest ex-

change of them for *better riches*, and shalt bee possessed of a more *enduring substance*: thou shalt enjoy the *unsearchable riches of Christ*: thou canst neuer be fully rich, till thou get to heauen.

Ob. 11.

Might some one say: I should not feare death, were it not that I know not what kinde of death I shall dye: I may dye suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol. 1.

1. Sith wee must dye, it is the lesser matter what kinde of death wee dye: wee should not so much looke how wee dye, as whither wee shall goe when wee are dead.

2.

2. Christ dyed a cursed death, that so euery death might bee blessed to vs: For he that liues holily, cannot dye miserably. Hee is *blessed that dyeth in the Lord*, what kind of death soeuer it be.

CHAP. XXI.

Shewing the cure of this feare of death by practice.

Hitherto of the way of curing this feare of death by meditation. It remaines now, that I proceed to shew how the cure is to be finished & perfected by practice; for there are diuers things to be heeded by vs in our daily conuersation, which serue exceedingly for the extinguishing of this feare, without which the cure will hardly euer bee soundly wrought for continuance.

The first thing we must frame our liues to, for this purpose, is the contempt of the World: we must strue earnestly with our owne hearts, to forgoe the loue of worldly things. It is an easie thing to bee willing to dye, when our hearts are cleansed

7 Things that cure the feare of death in practice.

1 The contempt of the World.

of

of the loue of this world. Wee must leaue the world before the world leaue vs, and learne that lesson heartily, *To vse the world as if wee used it not.* Neither ought this to seeme too hard a precept: for they that strue for masterie, abstaine from all things, when it is but to obtaine a corruptible crowne; how much more should we be willing to deny the delights of this world, and strue with our natures herein, seeing it is to obtaine an incorruptible crowne? 1 Cor. 9. 24, 25.

We must learne of *Moses*, who brought himselfe to it willingly, to forsake the pleasures of Egypt, and to choose rather to suffer affliction with Gods people, then to be called the son of Pharaohs daughter, Heb. 11. 26.

And to this end, we should first restraine all needlesse cares, and businesse of this world, and study so to be quiet, as to meddle with our owne busines, and to abridge them
into

How the
contempts
of the
world may
bewrought
in vs.

into as narrow a scantling as our callings will permit. Secondly, we should avoid, as much as may be, the societie with the favorites and minions of the World: I meane such persons, as admire nothing but worldly things, and know no other happinesse then in this life; that speake onely of this World, and commend nothing, but what tends to the praise of worldly things, and so to the enticing of our hearts after the World: And withall, wee should sort our selves with such Christians, as practise this contempt of the World, as well as praise it, and can by their discourse make vs more in loue with heaven. Thirdly, we should daily obserue, to what things in the world our hearts must run, and strue with God by prayer to get downe the too much liking and desire after those things. Fourthly, we should daily be pondering on these meditations, that shew

vs

vs the vanitie of the world, and the vilenesse of the things thereof. Thus of the first medicine.

The mortification of belov'd sins.

Secondly, we must in our practice soundly mortifie our belov'd sins: our sins must dye before we dye, or else it will not be well with vs. The *sting of death is sin*, and when we haue pull'd out the *sting*, we need not feare to entertaine the *Serpent* into our bosome. It is the loue of some sin, and delight in it, that makes a man afraid to dye; or it is remembrance of some foule euil past, which accuseth the hearts of men: and therefore men must make sure their repentance, and iudge themselves for their sinnes, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they haue attained to this rule; I answer, When they haue so long confessed their sinnes in secret to God, that now they can truly say, there is no sinne they know

How wee may know when sin is mortified.

know by themselves, but they are as desirous to haue God giue them strength to leaue it, as they would haue God to shew them grace to forgive it. Hee hath soundly repented of all sinne, that desires from his heart to liue in no sin. And vnto this rule, I must adde the care of an vpright and vnrebukeable conuersation. It is a maruellous encouragement to dye with peace, when a man can liue without offence, and can iustly plead his integrity of conuersation; as *Samuel* did, *1 Sam.* 12. 3. and *Paul*, *Acts* 20. 26, 27. and *2 Cor.* 1. 12.

Thirdly, *Assurance* is an admirable medicine to kill this feare: And to speake distinctly, wee should get the assurance first of Gods fauour, and our owne calling and election; for hereby an entrance will bee ministred into the *Heavenly Kingdome*: And therefore haue I handled this doctrine of the Christians assurance, before

3 Assurance

fore I meddled with this point of the Feare of Death. *Simeon* can dye willingly, when *his eyes have seene the saluation*. Feare of death is alwaies ioyned with a weake faith; and the full assurance of faith, doth maruellously establish the heart against these feares, and breeds a certaine desire of the comming of Christ. *Paul* can be confident, when he is able to say, *I know wh m I have beleened, and that hee is able to keepe that which I haue committed to him,* 2 Tim. 12.

Besides, wee should labour to get a particular knowledge and assurance of our happinesse in death, and of our saluation: Wee would study to this end, the Arguments that shew our felicitie in death. And to this purpose, it is of excellent vse to receiue the Sacrament often: For Christ by his Will, bequeathed heauen to vs, *Ioh. 17.* and by the death of the Testator, this Will is of force,

force, and is further daily sealed vnto vs, as internally by the Spirit, so externally by the Sacraments.

Now if wee get our Charter sealed and confirmed to vs, how can wee be afraid of the time of possession? Hee is fearelesse of death, that can say with the Apostle, *Whether I liue or dye, I am the Lords,* Rom. 14. 8.

4. That charge giuen to *Hezekiah*, concerning the *setting of his house in order*, *Esay 38.* is of singular vse for this cure. Men should with sound aduice settle their outward estates, and dispose of their worldly affaires, and according to their meanes prouide for their wife and children. A great part of the feare and trouble of mens hearts isauer, when their Wills are discreetly made: but men are loth to dye, so long as their outward estates are vnsettled and vndisposed. It is a most preposterous course

4 The setting of our houses in order.

course for men to leaue the making of their Wills to their sicknesse: for besides their disabilities of memory, or vnderstanding, which may befall them, the trouble of it breedes vnrest to their mindes; and besides, they liue all the time in neglect of their dutie of preparation for death.

5 To make friends with riches

5. Wee may much helpe our selues, by *making vs friends with the riches of iniquity*: wee should learne that of the *unjust Steward*, as our Sauour Christ sheweth. Since wee shall bee *put out of the Stewardship*, we should so dispose of them while wee haue them, that when wee dye, *they may receiue vs into everlasting habitation*.

6 A frequent meditation of death.

6. It would master this feare, but to force our selues to a frequent meditation of death. To learne to *dye daily*, will lessen, yea,

yea, remooue the feare of dying.

On this *remembering of our latter end*, and learning to *number our daies*, is an admirable rule of practice. It is the forgetfulnesse of death, that makes life sinfull, and death terrible, *Deu. 32. 19. Psal. 90. 12.* And wee should begin this exercise of meditation betimes; *Remember thy Creator in the dayes of thy youth; Eccles. 12. 1.* This is that is called for,

when our Sauour Christ requires vs, and all men, so to *watch*: and herein lay the praise of the *five wise Virgins; Matth. 25. 3.*

Thus *Iob* will waite till the time of his change come, *Iob 14. 14.* And of purpose hath the Lord left the last day vncertaine, that wee might euery day prepare. It were an admirable method, if we could make euery day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may find this feare cumberfome, and

7 Heartie prayer for this thing.

our

our natures extremely deceitfull; there is one thing left, which can neuer faile to preuaile, as farre as it is fit for vs; and that is hearty prayer to God for this very thing. Thus *David* prayes, *Psal.* 39 4. and *Moses*, *Psal.* 90. 12. and *Simson*, *Luke* 2. 19. And in as much as *Christ* dyed for this end, to deliuer vs from this feare, wee may sue out the priuiledge, and by prayer strue with God to get it framed in vs. It is a suite God will not denie them that aske in the name of *Christ*, because it is a thing that *Christ* especially aimed at in his owne death.

To conclide then; wee haue prooued, that it is possible to bee had, and most vncomely to want it; and likewise the way hath beene shewed how both by meditation and practice, this Cure may be effected. If then it be not wrought in any of vs, wee may here finde out the cause in our selues

selues: For if we would hereby
be soundly aduised and ruled, we
might attaine to it all the dayes
of our life, to sing with the
Saints, that triumphant Song
mentioned both in the Old and
New Testament: *Oh death, where
is thy sting? O hell, where is thy
victory? so as wee are now the con-
querors through him that loued vs,
and gave himselfe to death for vs,
euen Iesus Christ the righteous;
to whom with the Father and
the holy Ghost, bee all praise in
the Churches, throughout
all ages for euer.*

A M E N.

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